VAJJĀLAGGAM

STANZAS 1-203

वज्जालग्गं : १–२०३ गाहाओ

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PREFACE TO THE FIFTH EDITION

The first three hundred stanzas of the *Vajjālagga* were prescribed by the University of Bombay for the B. A (Pass) Ardhamāgadhī Examination for 1946 and 1947 As the copies of the complete text edition of Prof Julius Laber were not available, I prepared an edition of the prescribed portion with an Introduction and notes and published it myself, the number of Ardhamāgadhī students for B A. was so small that no publisher volunteered to publish it Since 1947, the first two hundred stanzas of the *Vajjālaggam* are being prescribed by some University or the other in the Bombay State, for the Ardhamāgadhī students preparing for the Intermediate Arts Examination My friend Shri Anantrao Kulkarni, proprietor of the Continental Prakashan, offered to publish the Second Edition, comprising the first two hundred stanzas and I prepared it with a detailed Introduction, a literal translation, greatly amplified explanatory notes, a verse index and University Questions The warm response given to it by the professors and students alike has enabled him to bring out three more editions In this edition, which is thoroughly revised and amplified where necessary, questions set on the text at the I A Examination of the Bombay University for the years 1948 to 1953, and of the Poona University for the years 1948 to 1950, have been added which will enable the students to know what types of questions on the text may be expected. I hope, this revised edition will be found more useful to the students for whom it is meant

My appeal to professors and students using this edition to favour me with their criticism and suggestions has gone unheaded so far I request them once more that

they should not hesitate to point out flaws and shor comings which they might notice during the course their study and to send suggestions for improvement They will be duly considered and thankfully acknowled ed in the next edition if and when it is published.

My sincere thanks are due to my friend Shri. Anan rao Kulkarni for the publication of the present and th three previous editions.

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8th September 1956.

INTRODUCTION

ANTHOLOGIES IN SANSKRIT AND PRAKRIT

The *Vajjālagga* belongs to the class of literature called the Anthologies or collections of stray verses culled from various sources The anthologies serve as valuable landmarks in literary history For, they often cite verses of poets who are otherwise unknown to us Works on rhetoric also share the nature of anthologies, for, they quote verses to illustrate their rules from various poets and works, though their names are not always specified Though the anthologies that are available to us are of comparatively late date they preserve the work of much earlier poets In Sanskrit more than eighty anthologies are known to exist as can be seen from the catalogues of manuscript-collections in India M Krishnamachariar, in his *History of Classical Sanskrit Literature*, Ch 15, has culled in one place the information about these, but he has to content himself in many cases with the mere mention of the anthology and the name of the manuscript catalogue. Out of these, only sixteen or seventeen[1] are so far edited and published. The compilers of most of these Sanskrit Anthologies were Hindus

But the Jains, too, have compiled Anthologies[2] of moral sayings Municandra Sūri (died 1122 A D) has compiled the *Gāthā-Kośa*, a book of Prakrit verses Samayasundara s *Gāthā Sāhasrī* (or a collection of 1000 verses) belongs to 1630 A D It is partly in Sanskrit and partly in Prakrit. Yet another anthology of Prakrit verses is *Bhavavairāgyaśataka* containing, as the name indicates,

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1 For a list of these see my paper The *Padyataranginī* of Vrajanātha, in the Poona Orientalist, XI 45–56

2 Winternitz–*Indian Literature*, II 574 f

just a hundred stanzas, and deals with the vanity of existence, the inconstancy or fickleness of all earthly things, the wretchedness of Saṃsāra etc. and the sole remedy for all these evils which is recommended is the adoption of Jain religion.

The earliest extant Indian anthology is the *Sattasaī* (Sk. *Saptaśatī* or *Gāthā-Sapta-Śatī*) of Hāla in 700 Mahārāṣṭrī Prakrit stanzas in the *Gāthā* metre. Some scholars identify this Hāla with Sātavāhana or Sālivāhana, the well known Āndhra king of the 1st century A. D. But on [illegible] grounds, [illegible] consider his date as clearly [illegible] H[illegible] seem to assign it to the 5th century A. D. Hāl[illegible] as probably not himself the compiler of [illegible] S[illegible] but only the compiler['s] patron. In the *Sattasaī* [illegible] names of poets are mentioned after some of the [illegible] though unfortunately we do not know anything [illegible] of the poets so mentioned.

TH[E] D[I]SCOVERY OF THE VAJJĀLAGGA

T[illegible] of [illegible] *Vajjālagga* was first discovered b[illegible] Dr. R. G. Bhandarkar [illegible] *1883-1884* in the [illegible] search for manuscripts [illegible]

THE AUTHOR

In the third stanza of the *Vajjālagga* there occur the words वज्जालग्ग जयवल्लहं नाम, which on the authority of रत्नदेव, the author of the Sanskrit *Chāyā*, are taken to mean, "the *Vajjālagga* written by Jayavallabha" Ratnadeva further informs us that this Jayavallabha was a S'vetāmbara Jain We do not know anything more about this Jayavallabha In Peterson's Fourth Report (Bombay, 1894), one Jayavallabha is mentioned as the author of the *Śilopadeśamālā* but according to Dr Peterson himself, it is a mistake for Jayakīrti It is to be noted that वज्जालग्गं जयवल्लहं नाम is an unusual and akward way of referring to the name of the author We say पाणिनीय व्याकरण, पातञ्जलं महाभाष्यं, कालिदासीयं कुमारसंभव, but not पाणिनि व्याकरण, पतञ्जलि महाभाष्य, कालिदास कुमारसंभव We, therefore, expect the name of the author of the *Vajjālagga* to be given as जायवल्लभं or जयवल्लभीयम् All scholars beginning with Dr Bhandarkar, however, have accepted without demur, रत्नदेव's way of taking जयवल्लहं नाम as indicative of the author's name It is with greatest diffidence, therefore that I wish to suggest that जयवल्लहं may stand for the Sanskrit जगद्वल्लभ and that it is to be construed as an adjective of वज्जालग्ग showing what the compiler hoped it to be [1]

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1 Note the expression सकललोकाभीष्टे (इय कइजणेहि रइए वज्जालग्गे सयललोयभिट्टए) in Stz. 794 which practically means the same as जगद्वल्लभ Laber did indeed note that जयवल्लहं is the proper title of the Collection, whereas वज्जालग्गं is a technical designation But he did not pursue the point further and contented himself by referring to 'the native tradition,' which makes out जयवल्लभ to be the name of the author We must also observe that the compiler, whoever he was, refers to the work always as वज्जालग्ग (in Stzs 3, 4, 5, and 795 in Stz. 794 as वज्जालय) and nowhere as जयवल्लह

It must, however, be conceded that the name [illegible] is indeed not altogether otherwise unknown among the Jains. One [illegible] of [illegible] is known to have copied in Samvat 1654 manuscript of the [illegible] of the teacher [illegible] as is known from Peterson's II Report p. 125.

THE WORK

The *editio princeps* or the first published edition of *[illegible]* appeared in the celebrated Bibliotheca Indica Series of the Royal Asiatic Society of Bengal. But the complete edition as we have it today took very long time [illegible] be published—about 30 years. The first part was published [illegible] 1914, the second in 1923 and the third and final in 1944. It is edited by Professor Julius Laber with Sanskrit Chāyā, extracts from the commentary of R[illegible]deva and index to the first lines and an Introduction. The variant readings for the first ninety-seven stanzas only are recorded. The editor had indeed prepared [illegible] of all the variants and [illegible] valuable Word Index but [illegible]fortunately due to World War No 1 they were destroyed [illegible] England. Prof Laber [illegible] edition is based on 8 Mss which [illegible] the text in *two different recensions*. The total number of the different stanzas handed down in these [illegible] is 1330 of which only 380 are common to all the Mss.

[illegible] Prof Laber's edition, the text divided into 95 sections of [illegible] contains 795 stanzas, including [illegible] and the three concluding ones. As [illegible] informs us that the *Vajjālagga* is collection of [illegible] composed by different poets ([illegible]) and

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1 Dr [illegible] Ms evidently belonged to the short recension. T[illegible] number of gāthas or verses is 704.—The [illegible] 4 subjects.

the aim of the compiler is to illustrate the three ends of man धर्म, अर्थ and काम (धम्माइ-तिवग्ग-जुय) Jacobi in his Introduction to the *Bhavisayattakahā*,[1] says that though the compiler was a Śvetāmbara Jain, the verses are not all written by Jain poets Only a few of them belong to Mahārāṣṭra and most of them to the rest of India

THE TITLE OF THE WORK

In the Mss a great variety is seen as to the name of the work वज्जालग्गं, विज्जालग्ग, सज्जालग्ग, विज्जाहलं, वज्जावग्ग, वज्जालभ (य), वज्जाल्लग and वज्जावग्ग are the forms noticed in Prakrit and विद्यालय, पद्यालय and प्रज्ञालय in Sanskrit The Sanskrit *Chāyā* retains the form वज्जालग्गं itself This baffling diversity in the names of one and the same work is to be traced to scribal errors For, in the fourth stanza of this work, a clue to the *correct title* is found Of the eight Mss consulted by Laber, only one (B) reads वग्गालग्ग here, and still reads वज्ज त्ति य° If वग्गालग्ग were the correct name according to B it should have read वग्ग त्ति य° Similarly, only two (D F) read पज्ज त्ति य° , but they do not read पज्जालग्गं This would indicate that वग्गालग्ग of B and पज्ज त्ति य° of D F are wrong readings due to scribal errors

The correct title, therefore, should be held to be वज्जालग्ग, formed from two *Desi* words वज्जा = पद्धई, Sk पद्धति , (a foot-path) which is used as a technical term denoting a collection of verses on one and the same subject[2] and लग्ग = चिह्नं The वज्जालग्गं thus means a work which is characterised by वज्जाs 'a book whose sections are called

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1 I am indebted to Prof H B Bhayani for supplying me with an English Translation of Jacobi's Introduction, Section 8

2 In the younger recension of हाल's सत्तसई also the verses are arranged in वज्जाs

पद्धति. As the word व्रज्या, which is given in the Sanskrit titles noted abov as *corresponding form for* वज्जा does not mean the same thing as पद्धति it is better to retain the title वज्जालग्ग than change it to व्रज्यालग्न. व्रज्या, it should be noted however occurs as the name of section in the two Sanskrit anthologies viz. the सदुक्तिकर्णामृत nd the जल्हणकृत सूक्तिमुक्तावली of जल्हण.

THE *VAJJĀLAGGA* AND THE *SATTASAI*

Prof. Laber has found out on a comparison of these two works that out of the 795 stanzas of the printed text of the *Vajjālagga* as many as 76 can be traced to the *Sattasai*. He also believes from the words सत्तसयाई सत्ताई पचासयाणि, सत्तसयं occurring in some Mss. of the *V jjālagga* that *Originally the V jjālagga was calculated to contain* 700 verses under the influence of Hāla *Sattasai* (lit. a collection of 700 verses). Though verses from the *Sattasai* ar repeatedly quoted in the works on rhetorics, those from th *Vajjālagga* are not quoted anywhere in the Alamkāra Literature. As regards the contents, Prof Laber remarks Although most of the erses [in the *Vajjālagga*] have erotic contents other sides of human life are considered to greater extent than in Hāla.

THE LANGUAGE OF THE *VAJJĀLAGGA*

Though Jayavallabha, the compiler was S' etāmbara Jain, the poets of the several stanzas being mostly non Jain, as surmised by Jacobi, the languag of the *Vajjālagga* is only Māhārāṣṭrī. The only trait of the Jain Māhārāṣṭrī that is noticeabl n the य-श्रुति ई. पयाव, सयारि, अविरा सुपयरि Only four forms of Apabhramśa are noticed in the first two hundred stanzas viz. जइ (39) जि (70) वर्ण (31, 93) and जइ (190).

THE METRE

The *Vajjālagga* consists of stanzas which are all composed in the *Gāthā* metre It is a मात्रावृत्त and is thus defined in the छन्दकोश of रत्नशेखरसूरि (edited by Prof H. D Velankar, *Jou of the Bom Uni*, *1933*, Vol II pt. 3),

सामन्नेण बारस अट्ठारस बार पनरमत्ताओ ।
कमसो पायचउक्के गाहाए हुंति नियमेणं ॥
गाहाइ दले चउचउमत्तसा सत्त, अट्ठमो दुकलो ।
एय बीयदले वि हु नवर छट्ठो इ एगकलो ॥

i e. the normal scheme of a gāthā is as follows

First half 4+4+4/4+4+⏑–⏑ or ⏑⏑⏑⏑ + 4+–
Second half 4+4+4/4+4+⏑+4+–

The gāthā with the caesura or *Yati* after the first 12 mātrās in the first and the second halves is called Pathyā A gāthā without the caesura in the first half is named मुखविपुला, that without the caesura in the second half is known as जघनविपुला while one without any caesura in both the halves is termed सर्वविपुला Most of the verses in the portion of the text here edited conform to the Pathyā type A few belong to the Vipulā type, e g 1, 25, 182, 194, 199 are मुखविपुला गाथाs, 8, 16, are जघनविपुला and 119 is सर्वविपुला

THE DATE OF THE VAJJĀLAGGA

It is very difficult to determine the exact period in which the *Vajjālagga* was written, and the fact that it is an anthology, a compilation of verses from other sources, adds to the difficulty For even when we trace the verses in it to other works we cannot be sure that these other works are quoting the verses from the *Vajjālagga* only It is likely that they may have been quoted from the original works of which the verse formed an integral part I have found stanzas 12 and 13 of the *Vajjālagga* quoted

the *Kāvyānuśāsana* of Vāgbhaṭa (about 13th Century A. D) and the *Gāthāsāhasrī* (1630 A.D). Dr Bhandarkar found some verses in the *Vajjālagga* quoted in the *Kāvyaprakāśa* (1100 A D). In stanza 461 Hāla is referred to [illegible]) This would fix the upper limit of the *Vajjālagga* at 500 A. D But the occurrence of some verses in the *Gauḍavaho* in our text as observed by Dr Bhandarkar makes it later than 750 A D The lower limit is fixed by the date of the Sanskrit *Chāyā* on it. In the colophon of one of the Mss of the *Chāyā* it is stated that Ratnadeva composed it in the year 1393 at the request of Dharmacandra disciple of Haribhadrasūri, the head of the Pṛth Gaccha Dr Bhandarkar believes that the year 1393 must be of the Vikrama era (i.e. 1336 A D) We can say therefore that the *Vajjālagga* must have been compiled between the 8th and the 13th centuries A. D Unfortunately the names of the poets and works from which the verses are culled are not given They would have helped us to determine the date more precisely

THE COMMENTARIES ON THE VAJJĀLAGGA

The *Jinaratnakośa* of Prof H D Velankar records three commentaries the *Vajjālagga* The *Chāyā* of Ratnadeva referred to above also contains brief commentary There are besides two *Vṛttis*, one by Dharmacandra and another anonymous. But Prof. Velankar surmises that these two are the same as the commentary of Ratnadeva

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॥ श्री ॥

जयवल्लभं नाम वज्जालग्गं ।

१ पत्थावणा (प्रस्तावना)

सव्वन्नुवयणपंकयनिवासिणिं पणमिऊण सुयदेविं ।
धम्माइतिवग्गजुयं सुयणाण सुहासियं वोच्छं ॥ १ ॥

अमयं पाइयकव्वं पढिउं सोउं च जे न-याणंति ।
कामस्स तत्ततत्तिं कुणंति ते कह न लज्जंति ॥ २ ॥

विविहकइविरइयाणं गाहाणं वरकुलाणि घेत्तूण ।
रइयं वज्जालग्गं विहिणा जयवल्लहं नाम ॥ ३ ॥

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1 The Introduction

(1) Having bowed down to the goddess Sarasvatī, residing in the lotus-like face of the Omniscient (Jina) I shall declare the wise sayings of the good which are accompanied by the triad of Piety and others

(2) How are they not ashamed to discuss about the science (or essence) of Love, they who do not know (how) to study or listen to the nectar (-like) Prakrit poetry ?

(3) Having taken the excellent groups or clusters (lit families) of verses (*gāhās*) composed by various poets (this) *Vajjālagga* named *Jayavallaha* is duly compiled.

एक्कत्थे पत्थावे जत्थ पढिज्जंति पउरगाहाओ।
तं खलु वज्जालग्गं वज्ज त्ति य पद्धई भणिया ॥ ४ ॥

एयं वज्जालग्गं सव्वं जो पढइ अवसरम्मि सया।
पाइयकव्वकई सो होहिइ तह कित्तिमंतो य ॥ ५ ॥

२ सोयारवज्जा (श्रोतृपद्धतिः)

दुक्खं कीरइ कव्वं कव्वम्मि कए पउंजणा दुक्खं।
संते पउंजमाणे सोयारा दुल्लहा होंति ॥ ६ ॥

सक्कयमसक्कयं पि हु अप्पं सोयारएहिमवहियं।
अप्पुव्वरसविसेसं जणेइ जं तं महच्छरियं ॥ ७ ॥

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(4) That indeed is styled *Vajjālagga* in which are collected (or studied) many verses (*gāhās*) bearing on a single subject for a series (of stanzas) is called *Vajjā*

(5) He who always recites (or quotes) this *Vajjālagga* (on suitable) occasion will become a Prakrit poet and also a renowned (person).

2 The Topic of the Listeners

(6) Poetry is composed with difficulty (and even when) poetry is composed its use or employment is difficult. When there is a person to employ it, (appreciative) listeners are difficult to find.

(7) It is a great wonder that on account of listeners the same indeed gives rise to special and extraordinary flavour (*rasa*) (whether the poem is in) Sanskrit or Prakrit

मुत्ताहलं व कव्वं सहावविमलं सुवण्णसघडियं ।
सोयारकण्णकुहरंमि पयडियं पायडं होइ ॥ ८ ॥

३. गाहावज्जा (गाथापद्धतिः)

अद्धक्खरभणियाइं नूणं सविलाससमुद्धहसियाइं ।
अद्धच्छिपेच्छियाइं गाहाहि विणा न नज्जंति ॥ ९ ॥

सालंकाराहि सलक्खणाहि अन्नन्नरायरसियाहिं ।
गाहाहि पणइणीहि य खिज्जइ चित्तं अयाणंतीहिं ॥ १० ॥

एयं चिय नवरि फुडं हिययं गाहाण महिलियाणं च ।
अणरसिएहि न लब्भइ दविणं व विहीणपुण्णेहिं ॥ ११ ॥

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(8) Poetry like an excellent pearl, pure by nature (faultless by nature) joined with good words (joined with i. e set in gold) becomes (duly) manifest when declared (seen) in the ears of the listeners

3 The Topic of the Gathas

(9) Words that are but imperfectly spoken, charming smiles that are indeed accompanied by grace, and glances cast from the corners of the eyes cannot be (fully) known or appreciated without (the knowledge of) Prakrit verses

(10) The heart is afflicted when the Prakrit verses as well as the beloveds who are adorned with figures of speech and words (also, ornaments) are endowed with grammatical accuracy, (also, are possessed of auspicious marks on the body) and are full of mutual attachment and flavour (also, are appreciative of mutual love) are not known (also, do not come)

(11) This is, however, quite clear that the heart of the Prakrit verses and of ladies is not known (also, won) by

सच्छंदिया सरूवा सालंकारा य सरसउल्लावा ।
वरकामिणि व्व गाहा गाहिज्जंती रसं देइ ॥ १२ ॥

पाइअरसा महिलाण विब्भमा कइयणाण उल्लावा ।
कस्स न हरंति हिययं बालाण य मम्मणुल्लावा ॥ १३ ॥

सव्वो गाहाउ जणो वीसत्थो भणइ सहापीढेसु ।
परमत्थो जो ताणं सो नज्जइ मइमंतेहिं ॥ १४ ॥

गाहा रुयइ वराई सिक्खिज्जंती गवारलोएहिं ।
कीरइ लुंचपलुंचा जह गाई मंददोहेहिं ॥ १५ ॥

गाहे भग्गिहिसि तुमं अहवा लहुयत्तणं पि पाविहिसि ।
गामारजणकरपीडिया उप्पहुल्ली व्व ॥ १६ ॥

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those who do not know the flavour just as wealth (is not obtained) by those who are devoid of merit.

(12) Like an excellent lady Prakrit verse, metrically perfect (also, who is her own mistress), of correct form (also, beautiful in form), having figures of speech and words (also possessing ornaments) and full of charming sense (also, talking sweetly) yields its flavour (also, pleasure) (only) when it is deeply gone into.

(13) Whose hearts are not attracted by the flavours of Prakrit verses, the graceful gestures of ladies, the words of the poets and the lisping words of children?

(14) All people confidently recite Prakrit verses in all assemblies But their real meaning is known (only) by the highly clever persons.

(15) A Prakrit verse cries, miserable as it is, when learnt by rustic persons being harassed (i. e. mutilated) like a cow (milked) by persons who are slow at milking.

(16) O Prakrit Poetry you shall be broken or shortened

गाहाणं गीयाण तंतीसद्दाण पोढमहिलाणं ।
ताण चिय सो दंडो जे ताण रस न-याणति ॥ १७ ॥

छंद अयाणमाणेहि जा किया सा न होइ रमणिज्जा ।
किं गाहा अह सेवा अहवा गाहा वि सेवा वि ॥ १८ ॥

४. कव्ववज्जा (काव्यपद्धतिः)

चिंतामंदरमंथाणमथिए वित्थरम्मि अत्थाहे ।
उप्पज्जति कईहिययसायरे कव्वरयणाइं ॥ १९ ॥

रयणुज्जलपयसोह त कव्वं ज तवेइ पडिवक्ख ।
पुरिसायंतविलासिणिरसणादामं मिव रसतं ॥ २० ॥

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like a piece of sugar-cane being harassed (while being recited) by the rigid and hard jaws of the rustics

(17) That they do not know the flavour is itself the punishment for those who do not appreciate the flavour of Prakrit poetry, music, the stringed musical instruments and the grown up ladies

(18) That which is done by those who do not understand the metre (and also, inclination) does not become charming What is it ? A Prakrit verse or service ? Or rather both of them—the Prakrit verse and service

4 The Topic of Poetry

(19) The jewels of Poetry are produced in the ocean of the hearts of poets which is churned by the churning rod of contemplation and which is vast and fathomless

(20) That is (true) Poetry which being graceful due to words, bright on account of arrangement and full of sentiments, thrills (lit. heats) every heart like the jingling girdle of a graceful lady playing the man, which brightens up the beauty of the foot due to jewels and excites the mate

पाययकव्वम्मि रसो जो जायइ तह व छेयभणिएहिं ।
उययस्स य वासियसीयलस्स तित्तिं न वच्चामो ॥ ११ ॥

पावेइ वि एत्थ पयं मग्गं पुलएइ छेयमग्गाए ।
चोरो व्व कई अत्थं घेत्तूण कह वि निव्वहइ ॥ १२ ॥

सद्दालससद्दभीरु पय पय किं पि किं पि चिंतेंतो ।
दुक्खाहि कह वि पावइ चोरो अत्थं कई कव्वं ॥ १३ ॥

सव्वस्साइं घोलहि पत्तियं सुअकियं फुडं महुरं ।
पुण्णेहि कह वि पावइ छेयं कव्वं कलत्तं च ॥ १४ ॥

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(1) W do not feel fully satisfied with the flavour produ d Prakrit poetry the words of the clever p ple nd water perfumed and cooled.

2 A p et arranges words with difficulty looks to t st ma l rat and completes somehow (th em h sense like hief who walks with d ff o to b y (of escape), climbs ro h nd maint ins h mself somehow having t k f w n her house)

अणवरयवहल्लरोमंचकंचुयं जणियजणमणाणंदं ।
जं ण घुणावइ सीसं कव्वं पेम्मं च किं तेण ॥ २५ ॥

सो सोहइ दूसंतो कइयणरइयाइ विविहकव्वाइं ।
जो भंजिऊण कुवयं अवयं सुंदरं देइ ॥ २६ ॥

अत्थक्को रसरहिओ देसविहूणोऽणुणासिओ तुरिओ ।
मुहवंकणो विराओ एए दोसा पढंतस्स ॥ २७ ॥

देसियसद्दपलोट्टं महुरक्खरछंदसंठियं ललियं ।
फुडवियडपायडत्थं पाइयकव्वं पढेयव्वं ॥ २८ ॥

ललिए महुरक्खरए जुवईजणवल्लहे ससिंगारे ।
संते पाइयकव्वे को सक्कइ सक्कयं पढिउं ॥ २९ ॥

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(25) What is the use of that Poetry or love which does not create a robe of ample and constant horripilation, give delight to the minds of men and cause the head to nod (with approval)?

(26) He appears charming, (though) finding fault with various poems composed by poets, who can put or use a beautiful word by removing an improper one

(27) Not pausing at the proper places, devoid of sentiment, unmindful of the place, full of nasal sounds, hasty or reciting fast, one distorting his mouth and one who sings out of tune—these are the defects of one who recites (poetry)

(28) Prakrit poetry which is full of Deśi words, sweet-syllabled, composed in metres and graceful and is possessed of clear, lucid and perspicacious meaning should be studied.

(29) Who can be able to study Sanskrit (poetry) when there is Prakrit poetry which is graceful, sweet-syllabled, liked by ladies and full of the sentiment of Love?

अबुहा बुहाण मज्झे पढंति जे छंदलक्खणविहूणा ।
ते भमुहाखग्गनिवाडियं पि सीसं न लक्खंति ॥ ३० ॥

पाइयकव्वस्स नमो पाइयकव्वं च निम्मियं जेण ।
ताहं चिय पणमामो पढिऊण य जे वियाणंति ॥ ३१ ॥

५. सज्जणवज्जा (सज्जनपद्धतिः)

महणंमि ससी महणंमि सुरतरू महणसंभवा लच्छी ।
सुयणो उण कहसु महं न-याणिमो कस्स संभूओ ॥ ३२ ॥

सुयणो सुद्धसहावो मइलिज्जंतो वि दुज्जणजणेण ।
छारेण दप्पणो विय अहिययरं निम्मलो होइ ॥ ३३ ॥

सुयणो न कुप्पइ चिय अह कुप्पइ मंगुलं न चिंतेइ ।
अह चिंतेइ न जंपइ अह जंपइ लज्जिरो होइ ॥ ३४ ॥

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(30) The ignorant persons who being deficient in metre nd grammar recite (poetry) the midst of the learned do not understand he their head is (as it were) felled with the sword of the ye-brow

(31) Bow to Prakrit poetry and to him who created Prakrit poetry nd we bow to them also who, after having studied nderstand it.

5 The Topic of the Good

(32) Th Moo (was bor) from the churning (of the ocea) he tr of gods (Pārijāta) (also) was produced from th hurni g nd) goddess Lakṣmī (too) was born from b h ing But tell me whence was born the good person W do not know hence he was produced.

(33) The go d perso pure by nature, being defiled by he wick d becomes exceedingly purer like mirror (rubbed) w h ash.

(34) A good person does not get angry at all; if he gets

दढरोसकलुसियस्स वि सुयणस्स मुहाउ विप्पिय कत्तो।
राहुमुहमि वि ससिणो किरणा अमय चिय मुयंति ॥ ३५ ॥

दिट्ठा हरंति दुक्खं जंपंता देंति सयलसोक्खाइ।
एय विहिणा सुकयं सुयणा जं निम्मिया भुवणे ॥ ३६ ॥

न हसति परं न थुणति अप्पय पियसयाइं जपति।
एसो सुयणसहावो नमो नमो ताण पुरिसाणं ॥ ३७ ॥

अकए वि कए वि पिए पिय कुणंता जयमि दीसंति।
कयविप्पिए वि हु पिय कुणति ते दुल्लहा सुयणा ॥ ३८ ॥

सव्वस्स एह पयई पियमि उप्पाइए पियं काउं।
सुयणस्स एह पयई अकए वि पिए पियं काउं ॥ ३९ ॥

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angry he does not think improper thoughts, and if he does think (such unworthy thoughts) he becomes ashamed (of himself)

(35) How can offensive (words) escape from the mouth of a good person even though he is tarnished by excessive anger? The rays of the moon give out nectar even when in the mouth of Rāhu

(36) The Creator has done a good thing that He has created the good in this world, (for) they remove misery when seen, and they give all happiness when they speak

(37) They do not laugh at others they do not praise themselves, they speak hundreds of sweet words—this is the nature of the good We bow down to these people again and again

(38) There are seen in this world people who do good (to others) even when no good is done to them, or (some good) is done to them But rare are the good who do good (to others) even when they are wronged or harmed

(39) This is the nature of all people that good should

फरुसं न भणसि भणिओ वि हससि हसिऊण जंपसि पियाइं ।
सज्जण तुज्झ सहावो न-याणिमो कस्स सारिच्छो ॥ ४० ॥

नच्छसि परमवयारं परोवयारं च निच्चमायरसि ।
अवराहेहि न कुप्पसि सुयण नमो तुह सहावस्स ॥ ४१ ॥

चाहिं विय पज्जली वहुयाहि वि किं गुणेहि सुयणस्स ।
विज्जुप्फुरिओ रोसो मित्ती पाहाणरेह व्व ॥ ४२ ॥

रे रे कलिकालमहामयंद पलमाणिअयस्स को कालो ।
अज्ज वि सुपुरिसकेसरिकिसोरचवेडंकिया पुहवी ॥ ४३ ॥

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be done ([illegible] others) when good is done to oneself. But it [illegible] the nature of the good that they do good even when good is not done to them.

(40) You [illegible] not speak harsh words, even when (harsh words) are [illegible] to [illegible] you (simply) smile and [illegible] [illegible] speak sweet words (in return). O good man [illegible] now what is similar to your nature.

(4[illegible]) You [illegible] harm others, and always you [illegible] not angered even when offended, O good man [illegible] your nature.

दीण अब्भुद्धरिउं पत्ते सरणागए पियं काउं ।
अवरद्धेसु वि खमिउं सुयणो च्चिय नवरि जाणेइ ॥ ४४ ॥

दो पुरिसा धरइ धरा अहवा दोहिँ पि धारिया धरणी ।
उवयारे जस्स मई उवयरियं जो न पम्हुसइ ॥ ४५ ॥

पडिवज्जंति न सुयणा अह पडिवज्जंति कह वि दुक्खेहिँ ।
पत्थररेह-व्व समा मरणे वि न अन्नहा होइ ॥ ४६ ॥

सेला चलंति पलए मज्जायं सायरा वि मेल्लंति ।
सुयणा तहिँ पि काले पडिवन्नं नेय सिढिलंति ॥ ४७ ॥

चंदणतरु-व्व सुयणा फलरहिया जइ वि निम्मिया विहिणा ।
तह वि कुणंति परत्थं निययसरीरेण लोयस्स ॥ ४८ ॥

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(44) The good alone knows (how) to help a miserable person, to do good to one who seeks (his) shelter or protection and to forgive even those who have offended him

(45) The earth supports two (types of) persons, or rather the earth (itself) is supported by these two viz he who thinks of conferring obligations and he who does not forget the obligations conferred upon him

(46) The good do not undertake a thing and when they do undertake it, it is with great difficulty (But whatever they undertake) does not become otherwise even at the point of death like a straight line (inscribed) on a (slab of) stone.

(47) At the time of the deluge the mountains shake and even the oceans cross the limit But the good do not give up their undertaking even at that time.

(48) Though the good have been created as devoid of fruit like the sandal-tree by the Creator, still they serve the purpose of others with their own bodies

६ दुज्जणवज्जा (दुर्जनपद्धतिः)

हयदुज्जणस्स वयणं निरंतरं मसलकसणसच्छायं ।
भंउडं भिउडिभुयं कयावि न हु निम्मलं दिट्ठं ॥ ४९ ॥

पञ्ची पंकयसीमो मज्झिमभो निरमिहितुम्भीवडो ।
महिम्मवडिहिर-व्व तरुमी दुक्खालिहु व्व पविहाय ॥ ५० ॥

महमंसमेयसमणो दुम्महजो अप्पिवम्मकयमरणो ।
ताइ वि हु मज्झावाडिओ नमइ तओ नरहरम्मवरिणओ ॥ ५१ ॥

अकुलीणो दुम्मुहओ ता महुरो मोयणं सुहं जाव ।
मुरअ-व्व तरुमे भिमामंसि मीवणं विरसमारसइ ॥ ५२ ॥

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6 The Topic of the Wicked

(49) The face of the wretched icked person is always lik mass of coll rium in ppearance and the pair of his ey brow is ngry and is nev seen to be serene

(50) Lik perso mpaired or like a person who is too nch the wicked ppears to be rigid, or crooked neck (w th head) hanging down, nd difficult to look at on account of his fearful eyes

(1) B d wn wick d perso who like nail-pairing misfortun causes plit betwee the nail and the flesh (< a par na friends >) is double-faced and is cap bl t pl ttt g the bone (< destro the wealth >) and et be in be middl (< ffects modesty >).

(5) The ick d like tabour born of unnoble family (< not st g on he arth >) double-faced, and sweet (p aki g) whil its mou h is fed produces harsh words (< so nd) whe th food is disgraced (< is worn off >).

निद्धम्मो गुणरहिओ ठाणविमुक्को य लोहसंभूओ।
विंधइ जणस्स हियय पिसुणो बाणु-व्व लग्गतो॥ ५३॥

जम्मे वि ज न हूय न हु होसइ ज च जम्मलक्खे वि।
तं जपति तह च्चिय पिसुणा जह होइ सारिच्छं॥ ५४॥

गुणिणो गुणेहि विहवेहि विहविणो होतु गव्विया नाम।
दोसेहि नवरि गव्वो खलाण मग्गो च्चिय अउव्वो॥ ५५॥

सत न देंति वारंति देंतय दिन्नयं पि हारंति।
अणिमित्तवइरियाण खलाण मग्गो च्चिय अउव्वो॥ ५६॥

परविवरलद्धलक्खे चित्तलिए भीसणे जमलजीहे।
वकपरिसक्किरे गोणसे व्व पिसुणे सुह कत्तो॥ ५७॥

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(53) The wicked like an arrow pierce the heart of a person on coming in contact (with them) being devoid of piety (< discharged from the bow >), lacking in good qualities (< free from the bow-string >), separated from the place (< discharged from a particular posture >) and produced of greed (< fashioned from iron >)

(54) The wicked speak of a thing which did not happen in a life-time or cannot take place in lacs of lives in such a way that it appears to be plausible (lit. similar to an existing things)

(55) Let indeed the virtuous be proud of their virtues and the prosperous of their prosperity But (the wicked become proud) of their defects or demerits The way of the wicked is strange indeed

(56) They do not give (even if) they have (it), they prevent another who is disposed to give and they snatch away what is given Strange ineed is the way of the wicked who become enemies without any cause!

(57) Whence can there be happiness while there is a

असमत्थमंतलेवाण कुलविहुणाण पीवरीयाणं।
दिट्ठाण को न बीहइ मित्तलसप्पाण व खलाणं ॥ ५८ ॥
एवं चिय सुहलाहो खलविरमे जं खलाणमज्झंमि।
सप्पो जं न डसिज्जइ पुणो पयपरिवेढिय वलंतो ॥ ५९ ॥
न तहा अन्नप्पगिरं असमं मसाणं पि चिरङ्गिमंसाइ।
ददण मसुरमुहं खलवीरं को न बीहेइ ॥ ६० ॥
मा दज्जउ धीरीमे पहुवे मग्गसज्जणदरियाणं।
विसमविसयन्नपरत्थूहाण दुज्जणाण व खलाणं ॥ ६१ ॥

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wicked person like the *gonaso*-reptil who is attentive of the weak points of others (< who seeks out the hole mad by nother nimal >), who is fickle-minded (< whose skin is spotted >), fearful and talks in two different ways (< whose tongue is split in two or lit. who has pair of tongues >) and whose moves are crooked (< who moves in zig-zag way >).

(58) Who ill not be afraid, as soon as they are seen, of the wicked (who) lik the *Rājila*-snakes are unfit for consultation and administration (< against whom spells charms do not prev il >), who are devoid of g a, ar not born in good families and who are devoid of feelings (< hoods >)

(59) Tha m can l the midst of the wicked is a gre gain ndeed just as it ad arange that one is not bitt by snak ( ) he it is encircling the foot.

(60) He does kra equest (< thundering of l ud >) b ack b es p som who ha gone way (< betes h tu h he lacks a l phants >) who will not be at ud to a. ha lio h forms of wicked person of feart l aspect

जेहिं च्चिय उब्भविया जाण पसाएण निग्गयपयावा ।
समरा दहन्ति विंझं खलाण मग्गो च्चिय अउव्वो ॥ ६२ ॥

सरसा वि दुमा दावाणलेण डज्झन्ति सुक्खसंवलिया ।
दुज्जणसंगे पत्ते सुयणो वि सुहं न पावेइ ॥ ६३ ॥

खलसज्जणाण दोसा गुणा य को वण्णिउं तरइ लोए ।
जइ नवरि नागराओ दोहिं जीहासहस्सेहिं ॥ ६४ ॥

७. मित्तवज्जा (मित्रपद्धतिः)

एक्क च्चिय सलहिज्जइ दिणेसदियहाण नवरि निव्वहणं ।
आजम्म एक्कमेक्केहि जेहि विरहो च्चिय न दिट्ठो ॥ ६५ ॥

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fraud and deceit and like the dogs turn away their face when their purpose is served

(62) The *Śabaras* burn the Vindhya on which they were born (and brought up) and through whose favour they displayed their valour Strange indeed is the way of the wicked !

(63) Even the fresh (living) trees are burnt by conflagration when they are connected with dried up (dead) ones The good cannot experience happiness if they are in the company of the wicked

(64) Who can be able in this world to describe the faults and the merits (respectively) of the wicked and the good, except, if at all, the king of snakes (i e *Śesa*) with his two thousand tongues

7 The Topic of the Friend

(65) The maintaining (of the friendship) between the Sun and the Day is alone praiseworthy, (for) during the whole of their lives or existence they have not been separated from each other

पडिवन्नं दिणयरवासराण दोण्हं अखण्डियं सुहइ ।
सूरो न दिणेण विणा दिणो वि न सूरविरहम्मि ॥ ६६ ॥

मित्तं पयतोयसमं सारिच्छं जं न होइ किं तेण ।
अहियाअए मिलंतं आवइ आवट्टए पढमं ॥ ६७ ॥

तं मित्तं कायव्वं जं किर वसणम्मि देसकालम्मि ।
आलिहियभित्तिवाउल्लयं व न परम्मुहं ठाइ ॥ ६८ ॥

तं मित्तं कायव्वं जं मित्तं कालकम्बलीसरिसं ।
उयएण धोयमाणं सहावरंगं न मेल्लेइ ॥ ६९ ॥

सगुणाण निग्गुणाण य गरुया पालेंति जं चिय पडिवन्नं ।
पेच्छह वसहेण समं हरेण वोढाविओ अप्पा ॥ ७० ॥

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(66) The uninterrupted acceptance (of friendship or association) between the two, i.e. the Sun and the Day appears beautiful. *The Sun is not (found) without the Day* nor does the Day exist in separation from the Sun.

(67) What is the use of friendship which is not like *that of milk and water which (milk) increases when* it (water) is mixed and (water) rises up first when (milk) overflows.

(68) *That (person) should be made a friend who will* not indeed turn away his face in adverse time and place, like a figure drawn on the wall.

(69) The (person) should be made a friend *who is like* a black blanket which does not lose its colour (even) when it is washed with water.

(70) What *ever the great have undertaken for those* possessed of merits or those devoid of them, they certainly carry out. Observe that Siva has allowed himself to be transported on the back of the Bull.

छिज्जउ सीस अह होउ बंधणं चयउ सव्वहा लच्छी ।
पडिवन्नपालणे सुपुरिसाण जं होइ तं होउ ॥ ७१ ॥
दिट्ठलोहसंकलाणं अन्नाण वि विविहपासबंधाणं ।
ताणं चिय अहिययरं वायाबंधं कुलीणस्स ॥ ७२ ॥

८. नेहवज्जा (स्नेहपद्धतिः)

चन्दो धवलिज्जइ पुण्णिमाए अह पुण्णिमा वि चन्देण ।
समसुहदुक्खाइ मणे पुण्णेण विणा न लब्भंति ॥ ७३ ॥
एक्काए नवरि नेहो पयासिओ तिहुयणम्मि जोण्हाए ।
जा झिज्जइ झीणे ससहरम्मि वड्ढइ वड्ढंते ॥ ७४ ॥
झिज्जइ झीणम्मि सया वड्ढइ वड्ढंतयम्मि सविसेसं ।
सायरससीण छज्जइ जयम्मि पडिवन्ननिव्वहणं ॥ ७५ ॥

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(71) Let the head be cut or the imprisonment (come) or let all their wealth depart from them The good are prepared for whatever befalls them in the carrying out of their undertaking

(72) To a nobly born person the bond of words is stronger than the heavy iron fetters or various other bondages

8 The Topic of Friendship

(73) The moon is brightened up by the full-moon night and the full moon night by the moon (Persons) whose happiness and misery is similar are, I believe, not found without merit

(74) The moon light which diminishes when the moon wanes and increases when the moon waxes alone has manifested (true) friendship in the three worlds

(75) Carrying out of the acceptance (of friendship) appears beautiful in the world (in the case) of the ocean

पडिवन्नं जेण समं पुव्वणिओएण होइ जीवस्स ।
दूरट्ठिओ न दूरे जह चंदो कुमुयसंडाणं ॥ ७६ ॥
दूरट्ठिया न दूरं सज्जणचित्ताण पुव्वमिलियाणं ।
गयणट्ठिओ वि चंदो आसासइ कुमुयसंडाइं ॥ ७७ ॥
दिट्ठे वि हु होइ सुहं जइ वि न पावंति अंगसंफासं ।
दूरट्ठिओ वि चंदो सुणिव्वुइं कुणइ कुमुयाणं ॥ ७८ ॥
एमेव कह वि कस्स वि केण वि दिट्ठेण होइ परिओसो ।
कमलायराण रइणा किं कज्जं जेण वियसंति ॥ ७९ ॥
कत्तो उग्गमइ रवी कत्तो वियसंति पंकयवणाइं ।
सुयणाण जत्थ नेहो न चलइ दूरट्ठियाणं पि ॥ ८० ॥

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and the moon, which (former) ebbs as (the latter) wanes and increases (volume) when it waxes.

(76) An individual whose acceptance (of friendship or love with another) is brought about by destiny is not (really) distant to him even though staying far away like the moon from the beds of lotuses.

(77) T the hearts of the good those who have met befor are not (really) distant though staying far way The Moo does consol the beds of lotuses eve while emaining in the sky

(78) Eve when (friend or lover) is merely seen people xperience happiness though intimate (or physical) contact not obtained The Moo brings great happiness be (ght) otuses tho gh staying far away

(79) I he same way soon on is somehow satisfied whe somebod is (merel) seen What ha the (day) lo s d with he Su ha hey bloom (when he is see

(80) Wher does the Su rise nd wher do the beds

९. नीइवज्जा (नीतिपद्धतिः)

जं जस्स मम्मभेयं चालिज्जंत च दूमए हिययं ।
तं तस्स कण्णकडुयं कुलेसु जाया न जपंति ॥ ८१ ॥

संतेहि असंतेहि य परस्स किं जंपिएहि दोसेहिं ।
अत्थो जसो न लब्भइ सो वि अमित्तो कओ होइ ॥ ८२ ॥

अप्पहियं कायव्वं जइ सक्कइ परहियं च कायव्वं ।
अप्पहियपरहियाणं अप्पहियं चेव कायव्वं ॥ ८३ ॥

पुरिसे सच्चसमिद्धे अलियपमुक्के सहावसंतुट्ठे ।
तवधम्मनियममइए विसमा वि दसा समा होइ ॥ ८४ ॥

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of lotuses bloom? The friendship of the good does not vanish from an individual even when they stay far away from it.

9 The Topic of Prudent Conduct

(81) Those who are born in noble families do not speak to a man words which are painful to the ear, are cutting to the quick or afflict the heart when uttered

(82) What is the good of mentioning the defects of others whether they really exist or not? (By doing so) no money nor fame is obtained and that other person is made an enemy

(83) One must do one's own good, if possible, good should be done to others (But out of the two) one must do (first) what is beneficial to oneself

(84) In the case of a person who is truthful, free from falsehood, contented by nature and observes the rules or piety and penance even in an adverse condition becomes smooth (or favourable or bearable)

सीलं वरं कुलाओ दालिद्दं भव्वयं च रोगाओ।
विज्जा रज्जाउ वरं खमा वरं सुट्ठु वि तवाओ॥ ८५॥

सीलं वरं कुलाओ कुलेण किं होइ विगयसीलेण।
कमलाइं कद्दमे संभवंति न हु हुंति मलिणाइं॥ ८६॥

जं चि खमेइ समत्थो धणवंतो जं न गव्वमुव्वहइ।
जं च सविज्जो नमिरो तिसु तेसु अलंकिया पुहवी॥ ८७॥

छंदं जो अणुवट्टइ मम्मं रक्खइ गुणे पयासेइ।
सो नवरि माणुसाणं देवाण वि वल्लहो होइ॥ ८८॥

छणवज्जिएण वरिसो नासइ दिवसो कुभोयणे भुत्ते।
कुकलत्तेण य जम्मो नासइ धम्मो अधम्मेण॥ ८९॥

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(85) Good conduct is better than (good) family; poverty is p eferable to disease learning is better than a kingdom and forg eness is better than great penance.

(86) Good cond ct is better than (good) family What is the use of the family devoid of good conduct? Lotuses grow in mud but they are not indeed soiled (by it).

(87) The earth is adorned by these three—the strong or powerful perso who is indeed forgiving, the rich who is not proud vain and the learned who is modest

(88) H who follo the inclination, does not disclose weak points nd declares or manifests the good qualities (of others) becomes fa ourit not nly of men but also f gods

) The year is poiled by missing festival, the day unwholesome food, the life by bad wife and

छन्न धम्मं पयडं च पोरिस परकलत्तवज्जणय ।
गजणरहिओ जम्मो राढाइत्ताण संपडइ ॥ ९० ॥

१०. धीरवज्जा (धीरपद्धतिः)

अप्पाणं अमुयता जे आरंभंति दुग्गम कज्ज ।
परमुहपलोइयाण ताण कह होइ जयलच्छी ॥ ९१ ॥
सिग्घ आरुहह कज्ज पारद्ध मा कहं पि सिढिलेसु ।
पारद्धसिढिलियाइं कज्जाइ पुणो न सिज्झंति ॥ ९२ ॥
अच्छउ ता इयरजणो अगे च्चिय जाइ पचभूयाइं ।
ताइ चिय लज्जिज्जइ पारद्ध परिहरतेण ॥ ९३ ॥
झीणविहवो वि सुयणो सेवइ रण्णं न पत्थए अन्न ।
मरणे वि अइमहग्घं न विक्किणइ माणमाणिक्कं ॥ ९४ ॥

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(90) Practice of religion in private, and the display of valour in public, avoiding (contact) with another's wife and life without a stigma is possible for the fortunate (people only)

10 The Topic of the Brave

(91) How can those who begin a difficult work without throwing themselves heart and soul into it and look to the faces of others (for help) achieve the glory of success ?

(92) Begin a work quickly and do not at all slacken your efforts when it is begun, (for) works which are slackened after they are undertaken are not accomplished again

(93) Let alone other people, the man who leaves off (unfinished) what he has begun, becomes ashamed of the very five elements which reside in his body

(94) A good person when his wealth diminishes resorts to a forest, he does not entreat another Even when on

संघडियघडियविहडियघडंतविहडंतसंघडिज्जंतं ।
अवहत्थिऊण विहिं करेइ धीरो समारद्धं ॥ १०६ ॥

११ साहसवज्जा (साहसपद्धतिः)

साहसमवलंबंतो पावइ हियइच्छियं न संदेहो ।
जेणुत्तमंगमेत्तेण राहुणा कवलिओ चंदो ॥ १०७ ॥
तं किं पि साहसं साहसेण साहंति साहससहावा ।
जं भाविऊण दिव्वो परंमुहो धुणइ नियसीसं ॥ १०८ ॥
थरहरइ धरा खुब्भंति सायरा होइ विम्हलो दइवो ।
असमववसायसाहससंलद्धजसाण धीराणं ॥ १०९ ॥

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courage the mountain Meru is like straw heaven is like the courtyard and the sky is within the reach of hands and the oceans are like streamlet.

(106) A resolute person accomplishes his undertaking disregarding th tat whether the work undertaken was helped forward, brought about or destroyed or whether it is being brought about, disturbed or favoured.

11 The Topic of Daring Courage.

(107) There is no doub hat perso who resorts to daring courage chieves what he desires in his heart, for Rāh be ing nl the head (for his body) swallows the Moo

(108) Those ho are daring by nature accomplish by means of boldness some ncomprehensible daring deed, ha g considered which the Fate turns way its face and shakes its head

(109) The earth hakes, the oceans are gitated and the fate is dismayed due to the resolute persons who have obtained fam by boldne in difficult undertaking.

अगणियसमविसमाणं साहसतुंगे समारुहंताणं ।
रक्खइ धीराण मणं आसन्नभयाउलो दइवो ॥ ११० ॥
तं किं पि कम्मरयणं धीरा ववसंति साहसवसेणं ।
जं बम्भहरिहराण वि लग्गइ चित्ते चमक्कारो ॥ १११ ॥
धीरेण समं समसीसियाए रे दिव्व आरुहंतस्स ।
होहिइ किं पि कलंकं धुव्वंतं जं न फिट्टिहिइ ॥ ११२ ॥
जह जह न समप्पइ विहिवसेण विहडंतकज्जपरिणामो ।
तह तह धीराण मणे वड्ढइ बिउणो समुच्छाहो ॥ ११३ ॥
फलसंपत्तीए समोणयाइं तुंगाइं फलविपत्तीए ।
हिययाइं सुपुरिसाण महातरूण व सिहराइं ॥ ११४ ॥
हियए जाओ तत्थेव वड्ढिओ नेय पयडिओ लोए ।
ववसायपायवो सुपुरिसाण लक्खिज्जइ फलेहिं ॥ ११५ ॥

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(110) The fate which is overcome by fear steadies the mind of the resolute persons who climb up the mountain of daring, disregarding the difficult and smooth courses. (or level paths)

(111) The daring persons undertake (and accomplish) an excellent work, having seen which even the Creator, Visṇu and S'iva are astonished in their mind

(112) O fate, in trying to rival with the bold persons such a stigma will attach to you as will not disappear even by washing

(113) When the result of an undertaking which is foiled due to the power of Fate is not accomplished, the enthusiasm of the resolute persons is redoubled

(114) The hearts of the self-possessed persons like the tops of big trees become modest by the attainment of fruit and are elevated by the destruction of the fruit.

(115) The tree in the form of resolution (or energy)

ववसायफलं विहवो विहवस्स य विहलजणसमुद्धरणं ।
विहलुद्धरणेण जसो जसेण भण किं न पज्जत्तं ॥ ११६ ॥

आरद्धा सप्पुरिसेहिं तुंगववसायदिन्नहियएहिं ।
कज्जारंभा होहिंति निप्फला कह चिरं कालं ॥ ११७ ॥

न महुमहणस्स वच्छे मज्झे कमलाण नेय खीरहरे ।
ववसायसायरे सुपुरिसाण लच्छी फुडं वसइ ॥ ११८ ॥

तद्दियहारंभगयागयाणं मित्तेक्ककज्जपहियाणं ।
रविरहतुरयाण व सुपुरिसाण न हु दिसमवीसामो ॥ ११९ ॥

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of be good peop' grow in (their) hearts, reared just ther and (though) not manifested in the world, is indicated by means of be fru ts.

(116) Prosperity is the fruit of resoluteness, and extricating of people difficulties that of prosperity. Fame (is obtained) by helping the distressed or people who ar adversity and is is not glory enough?

(117) How can the activities in an undertaking begun by the good people, who ha given their heart to lofty deeds, become fruitless for long time.

(1 8) The Goddess Lak m does not reside on the chest of V snu nor in th midst of lotuses nor in the milky ocea but certainl dwell in the ocean of resolution (energy or effort) of th good people.

119 There is no respite to the hearts of the good people like the horses of Sun chariot, who are busy with the activities of the (particular) day (<busy with the commencement the Da) and who are solely given to accomplishing the work of their friends (< the Sun >).

१२. दिव्ववज्जा (दैवपद्धतिः)

अत्थो विज्जा पुरिसत्तणं च अन्नाइ गुणसहस्साइं ।
दिव्वायत्ते कज्जे सव्वाइं नरस्स विहडंति ॥ १२० ॥

सत्थत्थे पाडियस्स वि मज्झेणं एइ किं पि तं कज्जं ।
जं न कहिउं न सहिउं न चेव पच्छाइउं तरइ ॥ १२१ ॥

जइ विसइ विसमविवरं लंघइ उयहिं करेइ ववसायं ।
तह वि हु फलं न पावइ पुरिसो दिव्वे पराहुत्ते ॥ १२२ ॥

नग्घंति गुणा विहडंति बंधवा वल्लहा विरज्जंति ।
ववसाओ न समप्पइ नरस्स दिव्वे पराहुत्ते ॥ १२३ ॥

जं जं डालं लंबइ एत्थ गहिऊण वीसमइ जत्थ ।
सा सा तडत्ति तुट्टइ नरस्स दिव्वे पराहुत्ते ॥ १२४ ॥

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12 The Topic of the Fate

(120) Wealth, learning, valour and thousands of other virtues—all these are rendered useless when the work is dependent on fate

(121) An undertaking reaches a stage in its middle which it is impossible to describe, bear or conceal even in the case of a man who has closely followed the dictates of the scriptures

(122) Even if a man enters a difficult cave, crosses the ocean and carries on trade, still he does not get any fruit if the fate is opposed to him

(123) If the fate is opposed to a man, his virtues are not respected, his relatives are disaffected, the persons dear to him lose their love for him and his undertakings are not completed.

(124) If the fate is opposed to a man, whatever branch

जं नयणेहि न दीसइ हियएण वि जं न चिंतियं कह वि।
तं तं सिरंमि निवडइ नरस्स विहिए पराहुत्ते ॥ १२५ ॥

१३ विहिवज्जा (विधिपद्धति)

खंडिज्जइ विहिणा ससहरो वि सूरस्स होइ अत्थमणं।
हा दिव्वपरिणईए कवलिज्जइ को न कालेणं ॥ १२६ ॥
को एत्थ सया सुहिओ कस्स व लच्छी थिराइं पेम्माइं।
कस्स व न होइ खलणं भण को हु न खंडिओ विहिणा ॥ १२७ ॥
उन्नय नीया नीया वि उन्नया हुंति तक्खण-च्चेय।
विहिपरिणामियकज्जं हरिहरबम्हा न-याणंति ॥ १२८ ॥
विहिणा जं चिय लिहियं णडालवट्टंमि तं चिय सुचेय।
पच्छा सो वि पसन्नो अन्नह करिउं न हु समत्थो ॥ १२९ ॥

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he clings to and rests upon, breaks down with a crashing sound.

(125) If man's fate is not favourable (to him) such things befall him (lit. fall down on his head) as are not (even) seen with the eyes or thought of in the heart.

13 The Topic of the Destiny

(126) By destiny the Moon is made to wane (lit. is broken up) and the Sun has to set. Alas! Who is not swallowed by Time due to the working of destiny?

(127) Who is always happy in this world? Whose prosperity and affections remain constant? Who does not stumble? Say, who is not humiliated by destiny?

(128) Those who are exalted become lowly and the humble ones are raised up in a moment. The matter which is changed or brought about by fate is not known even by Visnu, Siva or the Creator.

(129) The creator is not able to change whatever he writes on one's broad forehead due to one's destiny even if he is pleased afterwards.

किं करइ किर वराओ साहसववसायमाणगरुओ वि ।
पुरिसो भग्गपयावो विहिणा विवरीयरूवेण ॥ १३० ॥
दोण्णि वि महणारम्भे पेच्छह जं पुव्वकम्मपरिणामो ।
उप्पज्जइ हरह विस कण्हस्स घणत्थणा लच्छी ॥ १३१ ॥
विहिविहियं च्चिय लब्भइ अमयं देवाण महुमहे लच्छी ।
रयणायरंमि महिए हरस्स भाए विस जाय ॥ १३२ ॥

१४. दीणवज्जा (दीनपद्धतिः)

परपत्थणापवन्नं मा जणणि जणेसु एरिसं-पुत्तं ।
उयरे वि मा धरिज्जसु पत्थणभगो कओ जेण ॥ १३३ ॥
ता रूवं ताव गुणा लज्जा सच्चं कुलक्कमो ताव ।
ताव च्चिय अहिमाणो देहि त्ति न भण्णए जाव ॥ १३४ ॥

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(130) What can an unfortunate man, whose valour is rendered futile by adverse Destiny, do even though he may be eminent in daring courage, endeavour and self-respect.

(131) Both were present at the beginning of the churning (of the ocean) Still, observe the result of destiny S'iva got poison and Viṣṇu received Lakṣmī of plump breasts

(132) Whatever is ordained by destiny is alone obtained When the ocean was churned, the gods got nectar, Viṣṇu received Lakṣmī and S'iva had poison as his share

14 The Topic of the Poor

(133) O mother, do not give birth to such a son as is given to begging of others and do not even bear him in your womb who does not grant or fulfil another's request

(134) So long only as a man does not say, 'Please, give

तिणतूलं पि हु लहुयं दीणं दइवेण निम्मियं भुवणे ।
वाएण किं न नीयं अप्पाणं पत्थणभएण ॥ १३५ ॥

परपत्थणेइ हिययं सीसइ घोलइ कंठमज्झंमि ।
नासइ मुहलावण्णं देहि त्ति पयं भणंतस्स ॥ १३६ ॥

तिदितिग्गहंति कसिणा उदहिजलं जलहरा पयत्तेण ।
धवलीहुंति हु देंता देंतग्गहिणंतरं पेच्छ ॥ १३७ ॥

१५. दारिद्दवज्जा (दारिद्र्यपद्धतिः)

दारिद्द तुज्झ गुणा गोविज्जंता वि धीरपुरिसेहिं ।
पाहुणएसु छणेसु य वसणेसु य पायडा हुंति ॥ १३८ ॥

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me there are beauty virtues, modesty truthfulness, noble family and self-respect (in him)

(135) In this world the fate has made a poor man lighter tha even grass and cotton. Why n ot (then) not carried off by the wind Due to the fear of being requested (for help) by him

(136) When man has to beg (lit. to say please give me) of others his heart trembles, the tongue rolls about in the throat and he lustre on his face disappears.

(137) Observ the difference between those who give (charity) and those who receiv (favours from others). The clouds become dark when they receive with efforts the water from the oce nd they become white indeed when they g (ou water)

15 The Topic of Poverty

(138) O poverty your merits though concealed by self possessed peopl become manifest when the guests, festivals and adversities come.

दारिद्दय तुज्झ नमो जस्स पसाएण एरिसी रिद्धी ।
पेच्छामि सयललोए ते मह लोया न पेच्छंति ॥ १३९ ॥

जे जे गुणिणो जे जे वि माणिणो जे वियड्ढसंमाणा ।
दालिद्द रे वियक्खण ताण तुमं साणुराओ सि ॥ १४० ॥

दीसंति जोयसिद्धा अंजणसिद्धा वि के वि दीसंति ।
दारिद्दजोयसिद्धं मं ते लोया न पेच्छंति ॥ १४१ ॥

जे भग्गा विहवसमीरणेण वंक ठवंति पयमग्गं ।
ते नूण दालिद्दोसहेण जइ पज्जलिज्जंति ॥ १४२ ॥

किं वा कुलेण कीरइ किं वा विणएण किं च रूवेण ।
धणरहियाण सुंदरि नराण को आयरं कुणइ ॥ १४३ ॥

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(139) O poverty, I salute you through whose favour such is my supernatural power—I see all people (but), they do not see me!

(140) O poverty, you are wise (indeed) as you feel affection for those who are meritorious, self-respecting and honoured by the learned

(141) Those who have (even) mastered *yoga* (or magic) are seen, and some who possess (even) supernatural powers by magic ointment are seen (by others) (But) the people do not see me who possess the charm of poverty

(142) Those who walk in a crooked manner being marred by (lit broken) by the gout or rheumatism in the form of wealth are indeed made straight, if at all (*jai*) by the medicine of poverty

(143) O beautiful lady, what is the use of noble family, modesty or handsomeness? Who respects people devoid of wealth

जाई रूवं विज्जा तिण्णि वि निवडंतु कंदरे विवरे।
अत्थो च्चिय परिवड्ढउ जेण गुणा पायडा हुंति ॥ १४४ ॥
अम्मापयपरिहरिया जे दियहा निग्गया थोरत्थस्स।
जइ ताई गणइ विही अत्थि न हु परितं पुत्तं ॥ १४५ ॥
संकुयइ संकुयंते वियसइ वियसंतयम्मि सूरंमि।
सिसिरे रोरकुडुंबं पंकयलीलं समुव्वहइ ॥ १४६ ॥

१६ पहुवज्जा (प्रभुपद्धति)

छज्जइ पहुस्स ललियं पियाए माणो खमा समत्थस्स।
जाणंतस्स य भणियं मोणं च अयाणमाणस्स ॥ १४७ ॥
सप्पुरिसं चेव जणं जं वियसइ...
... पहुत्तणं तस्स रमणिज्जं ॥ १४८ ॥

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(144) Let all these three—caste, beauty and learning go dow[n] t[o] ...er or cave (But) let wealth alone increase ... mean[s] of w[hic]h merits or qualities become manifest.

(1[45]) I[f] the C[re]ator wants to count the days of the p[oor] which are passed w[it]hout party wealth or enjoyment ... as portion of the poor man['s] li[fe] ... But ... is not proper

[(146)] T[he f]am[ily] [o]f the poor imitates the grace of ... —it contracts its limbs (also, petals) as ... and expands its limbs (also expands petals) as th[e] Sun ...

16 The Topic of the Master

[(147)]) T[he] ... to[l]erance of ... Master, pride of the b[eloved] ... speech of ... wise man ... person appear beautiful.

[(148)] Lordship (or being one['s] own master) is charm-

जम्मदिणे थणणिवडणभएण दिज्जंति धाइअंकम्मि ।
पहुणो अ णीयरया मन्ने तं खीरमाहप्पं ॥ १४९ ॥

हिट्ठट्ठे जलनिवहं तह य सुपत्ताइं उत्तमंगम्मि ।
जा होइ तरुसरिसो जइ पहुणो ता किं न पज्जत्तं ॥ १५० ॥

१७. सेवयवज्जा (सेवकपद्धतिः)

जं सेवयाण दुक्खं चारित्तविवज्जियाण नरणाह ।
तं होउ तुह रिऊणं अहवा ताणं पि मा होउ ॥ १५१ ॥

भूमीसयणं जरचीरबंधणं बम्भचेरयं भिक्खा ।
मुणिचरियं दुग्गयसेवयाण धम्मो परं नत्थि ॥ १५२ ॥

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ing as in such a state one can speak whatever one likes, and do whatever appeals to his mind and there is no fear of infamy

(149) I think it is the influence of milk (from the nurse's breasts) that the masters are devoted to the lowly, (for,) since the day of their birth they are handed over to (lit placed on the laps of) the wet-nurses for fear of the drooping of (their mother's) breasts

(150) If the masters were like a tree which places the quantity of water (also, the multitude of the ignorant and unworthy persons) below, and nice leaves (also, worthy persons) on their tops (also, heads) what would not be enough?

17 The Topic of the Servants

(151) O King, let your enemies experience the suffering which is undergone by servants devoid of character, or rather let it not be experienced even by them.

(152) The wretched servants sleep on the ground,

जइ नाम कह व सोक्खं होइ हु सेवाइ विसमघडियस्स ।
तं तावसपत्थारहमं व सिरोवरस्सरसिं ॥ १५३ ॥

ओलग्गिओ सि धम्मम्मि होउ अम्हे वि चलिय वच्चामो ।
आलिहियकुंजरस्स व तुह पहु दाणं चिय न दिट्ठं ॥ १५४ ॥

आसन्नफलो पणसो व्व नाह सव्वाण सेवयजणस्स ।
अम्हं पुण पत्थिव पत्थिओ वि तालो व्व जाओ सि ॥ १५५ ॥

पुहवीए सयलम्मि वि का तरुवरा समसीसी ।
करिकुंभसरिच्छाइं मग्गंताण जो देइ फलनिवहं ॥ १५६ ॥

वरिसिहिसि तुमं जलहर भरिहिसि भुवणंतराइं नीसेसं ।
तण्हासुसियसरीरे मुयम्मि बप्पीहयकुडुंबे ॥ १५७ ॥

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wear worn out clothes, observe celibacy and have to beg, they (thus) follow the behaviour (or, lead the life) of an ascetic. But (they) get no religious merit (for it).

(153) If indeed the servants get little happiness by chance it is through hundreds of difficulties like the mounting to heave of ascetic.

(154) O King, you may be devoted to religion, (but) we go way now W have never seen your liberality Like the ichor of elephant drawn in painting.

(155) O lord, to all the servants, you ar like a jack fruit tree whose fruit are (quite easily) within reach, But, O King, even when entreated you have become like a *Ala* tree (to us).

(156) How can (other) excellent trees on this whole earth rival with the jack-fruit tree who gives to the suppliants multitude of fruit resembling the temples of elephants

(157) O lord you will send down showers and com-

देहि त्ति कह नु भण्णइ सुपुरिसववहारवाहिरं वयणं ।
सेविज्जइ विणएणं एस-च्चिय पत्थणा लोए ॥ १५८ ॥

भुंजति कसणडसणा अब्भतरसठिया गइंदस्स ।
जे पुण विहुरसहाया ते धवला वाहिर च्चेव ॥ १५९ ॥

तंबाउ तिन्नि सुपओहराउ चत्तारि पक्कलवइल्ला ।
निप्फन्ना रालयमजरीउ सेवासुहं कुणउ ॥ १६० ॥

सव्वो छुहिओ सोहइ मढदेवउलमंदिरं च चच्चरयं ।
नरणाह मह कुडुंवं छुहछुहियं दुव्वलं होइ ॥ १६१ ॥

१८. सुहडवज्जा (सुभटपद्धतिः)

जं दिज्जइ पहरपरव्वसेहि मुच्छागएहि पयमेक्कं ।
तह नेहस्स पयस्स व न याणिमो को समब्भहिओ ॥ १६२ ॥

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pletely fill up the hollows on this earth, (but it will be too late) when the family of the *Cātaka*-bird with their body parched with thirst is dead

(158) How can one utter the words, 'Please give me' which are not compatible with the behaviour of the good? That he serves modestly is itself an entreaty in this world

(159) The black teeth of the lordly elephant that are inside (his mouth) eat food, but those that are white being devoid of help remain outside only

(160) Let the three (red) cows, four strong bulls and the cluster of blossoms of *rālaka*-corn that are produced give the happiness of (i. e resulting from) service.

(161) O King, all (places like) a monastery, a temple or a mansion appear beautiful when besmeared with chunam (*chuhā*) But my family agitated by hunger (*chuhā*) becomes miserable

18 The Topic of an excellent Warrior

(162) When (the warriors) who are helpless due to

भग्गे वि बले वलिए वि साहणे सामिए निरुच्छाहे ।
नियभुयविक्कमसारा थक्कंति कुलुग्गया सुहडा ॥ १६३ ॥

नियलइ धणं न माणं झिज्जइ अंगं न झिज्जइ पयावो ।
रूवं न पउण पुरिसं सिविणे वि मणंसिसत्थाणं ॥ १६४ ॥

अवमाणिओ व्व संमाणिओ व्व नवसेवओ व्व कुविओ व्व ।
पहरइ कयावराहो व्व निब्भओ को वि संगामे ॥ १६५ ॥

उयरे असिखण्डिए वि अंतोहे नियचलणम्मि पडिएसु ।
भमइ भडो जसलुद्धो सखलओ मत्तहत्थि-व्व ॥ १६६ ॥

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wounds and are swooning take single step (forward) we do not know which is greater of the two—the affection (for the master) or the (strength of the) foot (of the warrior).

(163) Noble warriors born in good families who are prominent in the valour of their arms, stand firm (on the battle-field) even when the army is routed, the soldiers are surrounded or the master (himself) is devoid of enthusiasm.

(164) Of the multitude of the high-souled (persons) the wealth may leave them but not their self-respect, their body may be emaciated but not the valour, their form or handsomeness may vanish but not the enthusiasm even in dream.

(165) Some one fearlessly strikes (at his enemies) in the battle as one who is insulted, honoured, newly employed, enraged or offended (would do).

(166) The warrior longing for fame moves about (on the battle-field, even though) his belly is split open with sword, or the mass of intestines has fallen at his feet, like mighty elephant tied with chains.

दाहिणकरेण खग्गं वामेण सिरं धरेइ निवडंतं ।
अंतावेढियचलणो धाइ भडो एक्कमेक्कस्स ॥ १६७ ॥

अज्ज वि विहुरो सुपहू अज्ज वि पहरंति सुहडसंघाया ।
अज्ज वि मज्झत्थया जयसिरी वि ता जीव मा वच्च ॥ १६८ ॥

नेच्छइ सग्गगमणं कुणइ भडो सुरवहूहि निज्जंतो ।
गरुयपडिवक्खपेल्लियसामियकज्जे अणिम्माए ॥ १६९ ॥

एक्को वि को वि नियगोत्तभूसणो धरउ जणणिउयरम्मि ।
जो रिउघडाण सम्मुहो परम्मुहो परकलत्ताणं ॥ १७० ॥

वियडं सो परिसक्कउ सामिपसायं च सो समुव्वहउ ।
दुव्वारवेरिवारणनिवारणा जस्स भुयदंडा ॥ १७१ ॥

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(167) The warriors rush at one another with a sword in the right hand and supporting the falling head in the left and the feet entangled with the intestines

(168) Even now the good master is in difficulty, still the multitudes of brave (enemy) warriors are striking and as yet the glory of victory is undecided Therefore, O my life, do not depart from me

(169) As the work of his master who is overwhelmed by superior enemies is not completed, the warrior does not desire to go to heaven and being led by the heavenly damsels, gets angry with them

(170) Let such a one alone grow up in the womb of his mother who faces the troops of his enemies and turns away his face from the wives of others (and is thus) an ornament of his family

(171) Let him whose strong arms turn away the mighty elephants of his enemies move about proudly and enjoy the favours of his master

पक्कं ईतंमि पयं बीयं कुंभंमि ठावमाणेणं ।
बलिबंधविलसियं महुमहस्स आवंचय सुहडो ॥ १७२ ॥

चलचमरवज्जमाणकरिविणिग्गयवंती पाढो करिंव ।
सो सुयइ सामियकज्जमिरओ दंतपल्लंके ॥ १७३ ॥

मलातयस्स कस्स वि उवरे ठियस्स मोक्खमेव ।
अद्धं महीए पडियं तुरंगपिट्ठि ठियं अद्धं ॥ १७४ ॥

सामावे पहुहियए जीए सम्मे बवे बए ससरो ।
नच्चिए रणम्मि संसे कवकरगी नच्चिमी सुहडो ॥ १७५ ॥

छिन्ने रणम्मि बहुपहुपत्थयमालायविखिदे सीसे ।
उच्छिन्नमवयारं च नच्चियं सत्वरजम्मि ॥ १७६ ॥

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(172) A br warrior placing one foot on the tusk (of an elephant) the other on his temple and not finding (place f) he third (foot step) imitates the grace of Visnu ho subjugated Bali.

(173) Oh The warrior devoted to the work of his master sleeps the very ouch being fanned with mov ng ear lik m ving no rise by lordly elephant.

(174) The (pp) half (of the body) of (warrior) who was firml sea ed (on the saddl) fell down on the earth nd h l) half emained on the back of the horse as he was struck in the belly with sword.

1 5) A bra arr ha ng done his duty danced on th battl field he his master heart was favourable to him bea us hi fame (spread) in the whole world nd l ead placed on the battle-field.

1 Th runk of an excellent person (i. e. warrior) danc d ho head which constantly received many

पक्खाणिलेण पहुणो विरमउ मुच्छ-त्ति पासपडिएण ।
गिद्धुतकड्ढण दूसह पि साहिज्जइ भडेण ॥ १७७ ॥

वच्छत्थलं च सुहडस्स रुहिरकुकुमविलित्तयंगस्स ।
वरकामिणि-व्व चुवइ उरे निसण्णा सिवा वयण ॥ १७८ ॥

१९. धवलवज्जा (धवलपद्धतिः)

संचुण्णियथोरजुयप्पहारसजणियगरुयकिणसोहो ।
धवलस्स महाभरकड्ढणाइ खंधो च्चिय कहेइ ॥ १७९ ॥

अह मरइ धुरालग्गो सचुण्णियसधिबंधगो धवलो ।
न हु पामरस्स विहुरे आरापरिघट्टण सहइ ॥ १८० ॥

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garlands (as token) of his master's favour was cut on the battle-field, as though a heavy burden was lifted up (or removed)

(177) A warrior who fell down by the side (of his master) put up with the dragging out of his intestines by vultures though unbearable (thinking), 'Let the swoon of my master end by the wind from the wings (of the vultures)'

(178) A female jackal like an excellent woman, resting on his chest kisses the broad chest and the mouth of a brave warrior with limbs besmeared with saffron in the form of blood

19 The Topic of an Excellent Bull

(179) The very shoulder of an excellent bull which is bruised and has the splendour in the form of a big scar produced by the rubbing of a large yoke, declared his dragging along of heavy burdens

(180) An excellent bull would die, in a yoked condi-

अह तोडइ नियखंधं अह कड्ढइ गुरुभरम्मि दुव्वोज्झं ।
धवलो धुरम्मि जुत्तो न सहइ उच्चारियं हक्कं ॥ १८१ ॥

विसमक्खयविसमक्खलखुरुक्खयचक्के भरम्मि वाहिरिहिंति ।
अविसेसण्णय गहवइ पत्तिहिसि जं सि धवलाणं ॥ १८२ ॥

अमुणियगुणो न जुप्पइ न मुणिज्जइ जाव सो गुणो अजुयस्स ।
धवलो भरे विसूरइ अण्णसमाणं धवलो जुत्तो ॥ १८३ ॥

सो च्चिय लहइ सो च्चिय हलम्मि सो च्चिय वहेइ सिंदूरिए ।
बहुगोहणो वि हलिओ नंदइ एक्केण धवलेण ॥ १८४ ॥

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tion (while joined to the yoke) with the joints of his limbs shattered He would not indeed tolerate the strokes of the whip of the cartman, in difficult situation.

(181) An excellent bull would either break his own shoulder or would drag along very heavy and unbearable burden But he would not tolerate while joined to the yoke th goading words which are uttered (by the cartma)

(182) O house-holder you are unable to distinguish between good and bad and ar ... to excellent bulls, will know (their value) when the burden (in the cart) will be held up with the wheel sticking up in the sticky mud

(183) One whose qualities are not known is not yoked and the quality is not kn w so long as he is not yoked. (Therefor) the excellent bull who is yoked along with another (ordinary bull) becomes dejected when the burden is held p

(184) The farmer, even though he has many cattle, delights with single excellent bull who alone is yoked

कत्तो लब्भति धुरंधराइ धवलाइ भरसमत्थाइं ।
अइविहुरे गुरुभारं कड्ढंति य लीलमत्ताए ॥ १८५ ॥

२०. विंझवज्जा (विन्ध्यपद्धतिः)

दंतच्छोहं तडवियडमोडणं सरसपल्लवुल्लिहणं ।
जइ विंझो च्चिय न सहइ ता करिणो कत्थ वच्चति ॥ १८६ ॥

सा रेवा ताइ पाणियाइ ते च्चेव करिणिसंघाया ।
सा सल्लइ सल्लइ गयवरस्स विंझ मुयतस्स ॥ १८७ ॥

विंझेण विणा वि गया नरवइभुवणेसु गोरविज्जंति ।
विंझो न होइ अगओ गएहि बहुएहि वि गएहिं ॥ १८८ ॥

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to the cart and the plough and alone carries burden on his back

(185) Where can one find excellent bulls who bear the yoke, are capable of carrying the burden and very easily drag along a heavy load on a difficult road ?

20 The Topic of the Vindhya Mountain

(186) Where can the elephants go if the Vindhya itself does not tolerate the tossing up (of earth etc) with their tusks, serious damage to the slopes and cutting up of fresh or juicy leaves

(187) The very river Narmadā, those water-places, those herds of female elephants and the *sallakī* tree rankles in the heart of a lordly elephant when he leaves the Vindhya.

(188) Even without Vindhya (i e when separated from it) the elephants are honoured in the palaces of Kings, and the Vindhya (also) does not lack in elephants even when many elephants have gone away

गोमहिसतुरंगाणं पसूण सव्वाण सुलहाइ ठाणं ।
पहुमंतस्स पुणो नवर विंझो अह महाराओ ॥ १८९ ॥

२१ गयवज्जा (गजपद्धतिः)

वियलियमयस्स गयजोव्वणस्स दरवियलियमुसलेण ।
अज्ज वि वणं समाई जूहाहिव पइ विणेण ॥ १९० ॥

अज्ज वि तं सरइ पओ मज्जंतो सरवरम्मि करिणाए ।
जं करिदिण्णमुणालम्मिपत्र पहओ मुणालेण ॥ १९१ ॥

मा झुरसु सुंदरपल्लवाण करिणाह पेच्छ सिवमवर्ही ।
जं जह परिणमइ दसा तं तह धीरा पडिच्छंति ॥ १९२ ॥

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(189) Any place is fit for all the (other) animals (such as) the bulls the buffaloes and the horses. For the wretched lordly elephants however, either the Vindhya or the great king (is the proper resort).

21 The Topic of the Elephants

(190) O lord of th herd even now the forest is possessed of lord while you ar alive (even though) your ichor has vanished our youth is past and your pestle-lik tusks ha be om loose

(191) The l phant, gra efully bathing in big lake still members the h as struck with lotus-fibres plucked by h r ru k or ow-elephant

(19 O lord d l phants do not think of the leaves of sandal om ac pr hs handful of grass. The self possessed put p th hatever changes their fortune undergoes.

मा झिज्जसु अणुदियहं करिणिविओएण मूढ करिणाह ।
सोक्खं न होइ कस्स वि निरंतरं एत्थ संसारे ॥ १९३ ॥

जायासुयविरहविसंठुलस्स जूहाहिवस्स विंझंमि ।
ते सरसपल्लवा सल्लईए विसकवलसारिच्छा ॥ १९४ ॥

गरुयछुहाउलियस्स य वल्लहकरिणीसुहं भरंतस्स ।
सरसो मुणालकवलो गयस्स हत्थे च्चिय विलीणो ॥ १९५ ॥

तह नीससियं जूहाहिवेण चिरविलसियं भरंतेण ।
करगहिय तिणकवल हरियं जह झत्ति पज्जलियं ॥ १९६ ॥

विरहपलित्तो रे वरगइंद मा भज सयलवणराई ।
उम्मूलिए वि विंझे विरहावत्था तह च्चेव ॥ १९७ ॥

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(193) O foolish lordly elephant, do not be emaciated every day by the separation from the cow-elephant. In this worldly existence none is happy for ever

(194) Those juicy leaves of *sallakī* on the Vindhya become like a mouthful of poison to the lord of the herd (of elephants) being agitated by the separation from his mate and cubs

(195) The juicy mouthful of lotus-fibres remained just in the trunk of an elephant who was greatly afflicted with hunger as he remembered the happiness (in the company) of his beloved mate

(196) The lord of the herd (of elephants) remembering the dalliance (with his mate) in the past sighed in such a way that the mouthful of green grass in the trunk was quickly burnt down

(197) O lordly elephant, do not destroy, being afflicted with separation (from your mate), the entire grove of

दूराओ [illegible] महनाह करे [illegible] गिरिसिहरं ।
सिहरग्गिठी पुरओ मिच्च हत्थी सिउसिहरे ॥ ९८ ॥

करिणि[illegible]मोयर्न [illegible] ।
भर न मच हमरेमी [illegible] कि [illegible] मा [illegible] ॥ ९९ ॥

२२. सीहवज्जा (सिंहपद्धतिः)

[illegible] दुरेहि [illegible] ।
[illegible] सिरि हुई [illegible] ॥ १०० ॥

[illegible] गमी [illegible] ।
[illegible] ॥ १०१ ॥

[illegible] the Vindhya (itself) the ([illegible] of separation would be [illegible]

[illegible] Who [illegible] from his mate the elephant [illegible] to the dense forest, from [illegible] like to the peak of the [illegible] to the earth.

[illegible] remembering the partaking of a [illegible] (sprouts) offered by [illegible] not die, should he not [illegible]

22 The Topic of the Lion

मा जाणह जह तुंगत्तणेण पुरिसाण होइ सोडीरं ।
मडहो वि मइंदो करिवराण कुंभत्थलं सलइ ॥ २०२ ॥

वेण्णि वि रण्णुप्पन्ना वज्झंति गया न चेव केसरिणो ।
संभाविज्जइ मरणं न गंजणं धीरपुरिसाण ॥ २०३ ॥

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(202) Do not suppose that men possess strength merely by having a tall stature Even the small lion tears open the trunk of mighty elephants

(203) Both of them are born in the forest Only the elephants are captured but not the lions (Even) death is possible in the case of self-possessed persons but never the humiliation

वज्जालग्गम् (?) ।

संस्कृतच्छाया ।

१ प्रस्तावना

सर्वज्ञवचनपङ्कजनिवासिनीं प्रणम्य श्रुतदेवीम् ।
धर्मादित्रिसंबद्धं गम्भीरार्थं सुभाषितं वक्ष्यामि ॥ १ ॥

अमृतं प्राकृतकाव्यं पठितुं श्रोतुं च ये न जानन्ति ।
कामस्य तत्त्वतप्तिं कुर्वन्ति ते कथं न लज्जन्ते ॥ २ ॥

विविधकविविरचितानां गाथानां वरकुलानि गृहीत्वा ।
रचितं वज्जालग्गं (?) विधिना जयवल्लभं नाम ॥ ३ ॥

एकार्थे प्रस्तावे यत्र पठ्यन्ते प्रचुरगाथाः ।
तद् खलु वज्जालग्गं (?) वज्जा इति च पद्धतिः भणिता ॥ ४ ॥

एतद् वज्जालग्गं (?) सर्वं यः पठति अवसरे प्राप्ते ।
प्राकृतकाव्ये कविः स भविष्यति तथा कीर्तिमान् च ॥ ५ ॥

२ श्रोतृवज्जा

दुःखं क्रियते काव्यं, काव्ये कृते प्रयुज्यमाना दुःखम् ।
सति प्रयुज्यमाने, श्रोतारः दुर्लभा भवन्ति ॥ ६ ॥

पठिते अव्यक्ते अपि गाथा अर्थं श्रोतृगुणवशेन ।
अपूर्वसविशेषं जनयति यद् यद् महार्थकम् ॥ ७ ॥

मुक्तावल इव काव्यं स्वभावविमलं सुवर्णघटितम् ।
श्रोतृकर्णकुहरे प्रघटितं प्रकटं भवति ॥ ८ ॥

३ गाथावज्जा

अर्धाक्षरभणितानि नूनं सविलासमुग्धहसितानि ।
अर्धाक्षिप्रेक्षितानि गाथाभिः विना न ज्ञायन्ते ॥ ९ ॥

[illegible]राणि [illegible] [illegible]।
[illegible] [illegible] च [illegible] [illegible] ॥ १० ॥

एतत् एव [illegible] सुखं, इदं [illegible] [illegible] च।
[illegible] च [illegible] [illegible] इव [illegible] ॥ ११ ॥

[illegible] [illegible] [illegible] च [illegible]।
[illegible] इव गाथा [illegible] [illegible] ॥ १२ ॥

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]।
[illegible] न [illegible] इदं [illegible] च [illegible] ॥ १३ ॥

[illegible] गाथा [illegible] [illegible] [illegible] [illegible]।
[illegible] च [illegible] [illegible] [illegible] ॥ १४ ॥

गाथा [illegible] [illegible] [illegible] [illegible]।
[illegible] [illegible] [illegible] [illegible] [illegible] ॥ १५ ॥

[illegible] [illegible] ते [illegible] [illegible] [illegible] [illegible]।
[illegible] [illegible] [illegible] ॥ १६ ॥

[illegible] [illegible] [illegible] [illegible]।
[illegible] इव [illegible] [illegible] [illegible] [illegible] ॥ १[illegible] ॥

[illegible] [illegible] [illegible] [illegible] [illegible]।
[illegible] गाथा [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ॥ १[illegible] ॥

५ [illegible]

[illegible] [illegible] [illegible]।
[illegible] [illegible] [illegible] ॥ १९ ॥

[illegible] [illegible] [illegible] [illegible] [illegible]।
[illegible] [illegible] ॥ २० ॥

[illegible] [illegible] च [illegible] [illegible] [illegible] [illegible]।
[illegible] च [illegible] [illegible] च [illegible] ॥ २१ ॥

कथंकथमपि रचयति पदं मार्गं प्रलोकयति छेकं (छेदं) आरोहति ।
चोर इव कविः अर्थं गृहीत्वा कथं अपि निर्वहति ॥ २२ ॥

शब्दापशब्दभीरुः पदं पदे किं अपि किं अपि चिन्तयन् ।
दुःखैः अर्थं अपि प्राप्नोति चोरः अर्थं कविः काव्यम् ॥ २३ ॥

शब्दपर्यस्तं दृश्यते वर्जितं गुरुलिङ्गं स्फुटं मधुरम् ।
पुण्यैः यत् अपि प्राप्नोति छन्दसि (छन्दे) काव्यं कलत्रं च ॥ २४ ॥

अनवरतप्रहृष्टरोमाञ्चकञ्चुकं जनितजनमनआनन्दम् ।
यत् न धूनयते शीर्षं काव्यं प्रेम च किं तेन ॥ २५ ॥

स शोभते दूषयन् कविजनरचितानि विविधकाव्यानि ।
यः भंक्त्वा सुपदं अन्यपदं सुन्दरं ददाति ॥ २६ ॥

अमिलं रसरहितः देशीहीनः अनुनासिकं स्वरितं ।
मुखवचनं विरामः एते दोषाः पठतः ॥ २७ ॥

देशीशब्दपर्यस्तं मधुराक्षरच्छन्दसंस्थितं ललितम् ।
स्फुटविकटप्रकटार्थं प्राकृतकाव्यं पठनीयम् ॥ २८ ॥

ललिते मधुराक्षरे युवतीजनवल्लभे सशृङ्गारे ।
सति प्राकृतकाव्ये कः शक्नोति संस्कृतं पठितुम् ॥ २९ ॥

अबुधाः बुधानां मध्ये पठन्ति ये छन्दोलक्षणविहीनाः ।
ते भ्रूखड्गनिपतितम् अपि शीर्षं न लक्षयन्ति ॥ ३० ॥

प्राकृतकाव्यस्य नमः प्राकृतकाव्यं च निर्मितं येन ।
तेभ्यः एव प्रणमामः पठितुं श्रोतुं च ये विजानन्ति ॥ ३१ ॥

५ सज्जनव्रज्या

मथने शशी मथने सुरतरुः मथनसम्भवा लक्ष्मीः ।
सुजनः पुनः कथय मम न जानीमः कुत्र संभूतः ॥ ३२ ॥

सुजनः शुद्धस्वभावः मलिनीक्रियमाणः अपि दुर्जनजनेन ।
क्षारेण दर्पणः इव अधिकतरं निर्मलः भवति ॥ ३३ ॥

सुजनो न कुप्यति एव अथ कुप्यति [illegible] न चिन्तयति ।
अथ चिन्तयति न जल्पति अथ जल्पति लज्जालुर् भवति ॥ १४ ॥

[illegible] अपि सुजनस्य सुजनत् [illegible] ।
[illegible] अपि [illegible] [illegible] एव [illegible] ॥ १५ ॥

[illegible] [illegible] तु [illegible] [illegible] [illegible] ।
[illegible] [illegible] [illegible] [illegible] [illegible] ॥ १६ ॥

न [illegible] [illegible] न [illegible] [illegible] [illegible] [illegible] ।
[illegible] [illegible] [illegible] [illegible] [illegible] ॥ १ ॥

[illegible] अपि [illegible] अपि [illegible] किं [illegible] [illegible] [illegible] ।
[illegible] अपि [illegible] [illegible] [illegible] [illegible] [illegible] ॥ २ ॥

[illegible] [illegible] [illegible] [illegible] [illegible] किं [illegible] ।
[illegible] [illegible] [illegible] [illegible] अपि [illegible] किं [illegible] ॥ १९ ॥

[illegible] न [illegible] [illegible] अपि [illegible] [illegible] [illegible] [illegible] ।
[illegible] [illegible] [illegible] न [illegible] [illegible] [illegible] ॥ ४ ॥

न [illegible] [illegible] [illegible] न [illegible] [illegible] ।
[illegible] न [illegible] [illegible] [illegible] [illegible] [illegible] ॥ ४१ ॥

[illegible] [illegible] [illegible] [illegible] [illegible] अपि [illegible] [illegible] ।
[illegible] [illegible] [illegible] [illegible] [illegible] ॥ ४ ॥

[illegible] [illegible] [illegible] [illegible] [illegible] ।
[illegible] अपि [illegible] [illegible] ॥ ४ ॥

[illegible] [illegible] [illegible] [illegible] किं [illegible] ।
[illegible] अपि [illegible] [illegible] [illegible] [illegible] [illegible] ॥ ४४ ॥

[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] अपि [illegible] [illegible] ।
[illegible] [illegible] [illegible] [illegible] न न [illegible] न [illegible] ॥ ४५ ॥

[illegible] न [illegible] [illegible] [illegible] [illegible] अपि [illegible] ।
[illegible] [illegible] [illegible] [illegible] अपि न [illegible] [illegible] ॥ ४६ ॥

शैला चलन्ति प्रलये मर्यादां सागरा अपि मुञ्चन्ति।
सुजना तस्मिन् अपि काले प्रतिपन्न न एव शिथिलयन्ति ॥ ४७ ॥

चन्दनतरु इव सुजना फलरहिता यदि अपि निर्मिता विधिना।
तथा अपि कुर्वन्ति परार्थं निजकशरीरेण लोकस्य ॥ ४८ ॥

६ दुर्जनव्रज्या

हतदुर्जनस्य वदन निरन्तर बहलकज्जलच्छायम्।
सक्रुद्ध भ्रुकुटियुत कदा अपि न खलु निर्मल दृष्टम् ॥ ४९ ॥

स्तब्ध वक्रग्रीव अवाञ्चित विषमदृष्टिदुष्प्रेक्ष्य।
अभिनवर्द्धि इव खल शूलाभिन्न इव प्रतिभाति ॥ ५० ॥

नखमासमेदजनन दुर्मुख अस्ति-(-अस्थि-)-खण्डनसमर्थ।
तथा अपि खलु चित्तवक्र (मध्यावलित) नमत खलः नखदारणसदृक्षः ॥ ५१ ॥

अकुलीन द्विमुख तावत् मधुर भोजन मुखे यावत्।
मुरज इव खल जीर्णे भोजने विरसं आरसति ॥ ५२ ॥

निर्धर्म गुणरहित स्थानविमुक्त च लोम-(लोह-)-समुत्थः।
विध्यति जनस्य हृदयं पिशुन बाण इव लगन् ॥ ५३ ॥

जन्मनि अपि यत् न भूतं न खलु भविष्यति यत् च जन्मलक्षे अपि।
तत् जल्पन्ति तथा एव पिशुना यथा भवति सदृक्षम् ॥ ५४ ॥

गुणिन गुणै विभवै विभविन भवन्तु गर्विता नाम।
दोषै केवल गर्व खलानां मार्गः एव अपूर्व ॥ ५५ ॥

यत् न ददति वारयन्ति ददतं दत्त अपि हारयन्ति।
अनिमित्तवैरिणा खलाना मार्ग एव अपूर्व ॥ ५६ ॥

परविवरलब्धलक्षे नानाचित्ते (-चित्रले-) भीषणे यमलजिह्वे।
वक्रगमनशीले गोनसे इव पिशुने सुख कुत ॥ ५७ ॥

असमर्थमन्त्रतन्त्रेभ्य कुलविमुक्तेभ्य भोगहीनेभ्य।
दुष्टेभ्य क न बिभेति व्यन्तरसर्पेभ्य इव खलेभ्य ॥ ५८ ॥

एतत् एव बहुलाभ जीव्यते यत् खलानां मध्ये।
लाभ यत् न दृश्यते भुजगपरिवेष्टिते चरणे ॥ ५९ ॥

न यस्ते कर्मणि ([illegible]) [illegible] नाम्ना नपि
([illegible] नपि) [illegible]।
[illegible] न विभेति ॥ १ ॥
[illegible]।
[illegible] इव [illegible] ॥ ११ ॥
[illegible]।
[illegible] पार्थ एव [illegible] ॥ १२ ॥
[illegible]।
[illegible] न [illegible] ॥ १३ ॥
[illegible]।
नपि [illegible] ॥ १ ॥

८. मित्रवर्गः

एक एव [illegible]।
[illegible] एव न [illegible] ॥ १५ ॥
[illegible]।
सूर्यं न [illegible] न [illegible] ॥ १६ ॥
मित्र [illegible] न [illegible] किं तेन।
[illegible] ॥ १ ॥
तत् मित्र [illegible] तत् [illegible] न।
[illegible] इव न [illegible] ॥ १ ॥
तत् मित्र [illegible] तत् [illegible]।
[illegible] न [illegible] ॥ १९ ॥
[illegible] न [illegible] तत् एव [illegible]।
[illegible] ॥ ॥
[illegible]।
[illegible] तत् [illegible] ॥ १ ॥

हलोद्हलेभ्य अन्येभ्य अपि विविधपाशबन्धेभ्य ।
तेभ्य एव अधिकतरं वाचाबन्धन कुलीनस्य ॥ ७२ ॥

८ स्नेहव्रज्या

चन्द्र धवलीक्रियते पूर्णिमया अथ पूर्णिमा अपि चन्द्रेण ।
समदु खसुखानि मन्ये पुण्येन विना न लभ्यन्ते ॥ ७३ ॥

एकया केवल स्नेह प्रकाशित त्रिभुवने ज्योत्स्नया ।
या क्षीयते क्षीणे शशधरे वर्धते वर्धमाने ॥ ७४ ॥

क्षीयते क्षीणे सदा वर्धते वर्धमाने सविशेषम् ।
सागरशशिनो राजते जगति प्रतिपन्ननिर्वहणम् ॥ ७५ ॥

प्रतिपन्न येन समं पूर्वनियोगेन भवति जीवस्य ।
दूरस्थित न दूरे यथा चन्द्र कुमुदषण्डानाम् ॥ ७६ ॥

दूरस्थित न दूरे सज्जनचित्ताना पूर्वमिलितानाम् ।
गगनस्थित अपि चन्द्र आश्वासयति कुमुदषण्डानि ॥ ७७ ॥

दृष्टे अपि खलु भवति सुख यदि अपि प्राप्नुवन्ति अगसगान् ।
दूरस्थित अपि चन्द्र सुनिर्वृतिं करोति कुमुदानाम् ॥ ७८ ॥

एवं एव कथं अपि कस्य अपि केन अपि दृष्टेन भवति परितोष ।
कमलाकराणा रविणा किं कार्यं येन विकसन्ति ॥ ७९ ॥

कुत्र उद्गच्छति रवि कुत्र विकसन्ति पङ्कजवनानि ।
सुजनानां यत्र स्नेह न चलति दूरस्थितानां अपि ॥ ८० ॥

९ नीतिव्रज्या

यद् यस्य मर्मभेद चाल्यमानं च दूयते हृदयम् ।
तत् तस्य कर्णकटुक कुलेषु जाता न जल्पन्ति ॥ ८१ ॥

सद्भि असद्भि च परस्य किं जल्पितै दोषै ।
अर्थ यश न लभ्यते स च अमित्र कृत भवति ॥ ८२ ॥

आत्महित कर्तव्य यदि शक्यते परहितं च कर्तव्यम् ।
आत्महितपरहितयो आत्महित च एव कर्तव्यम् ॥ ८३ ॥

[illegible] ।
[illegible] ॥ ८४ ॥
[illegible] ।
[illegible] ॥ ८५ ॥
[illegible] ।
[illegible] ॥ ६ ॥
[illegible] ।
[illegible] ॥ ७ ॥
[illegible] ।
[illegible] ॥ ८ ॥
[illegible] ।
[illegible] ॥ ९ ॥
[illegible] ।
[illegible] ॥ १० ॥

९. [illegible]

[illegible] ।
[illegible] ॥ ११ ॥
[illegible] ।
[illegible] ॥ १२ ॥
[illegible] ।
[illegible] ॥ १३ ॥
[illegible] ।
[illegible] ॥ १४ ॥
[illegible] ।
[illegible] ॥ १५ ॥
[illegible] ।
[illegible] ॥ १६ ॥

अथवा म्रियन्ते गुरुव्यसनक्षिप्ता खण्डयित्वा निजजिह्वाम्।
नो गत्वा खलानां जल्पन्ति दीनाक्षरं धीरा ॥ ९७ ॥

अथ सुप्यते प्रियां आलिंग्य उत्तुंगस्तनपृष्ठे।
अथ नरकरकङ्कालसंकुले भीषणश्मशाने ॥ ९८ ॥

अथ भुंक्ते सह प्रियकामिनीभि कच्चोलस्थालशुक्तिभि ।
अथवा विमलकपाले भिक्षां भ्रान्त्वा प्रेतवने ॥ ९९ ॥

नत्वा यत् अर्ज्यते खलचरणान् त्रिभुवनं अपि किं तेन।
मानेन यत् अर्ज्यते तृण अपि तत् निर्वृतिं करोति ॥ १०० ॥

ते धन्या तेभ्य नम ते गुरव मानिन स्थिरारम्भा ।
ये गुरुव्यसनप्रतिप्रेरिता अपि अन्य न प्रार्थयन्ते ॥ १०१ ॥

तुग एव भवति मन मनस्विन अन्तिमायां अपि दशायाम्।
अस्त अयमनस्य अपि रवे किरणा ऊर्ध्वं एव स्फुरन्ति ॥ १०२ ॥

तावत् तुंग मेरुगिरि मकरगृहं तावत् भवति दुस्तारम्।
तावत् विषमा कार्यगति यावत् न धीरा प्रपद्यन्ते ॥ १०३ ॥

तावत् विस्तीर्णं गगन तावत् एव जलधरा अतिगभीरा ।
तावत् गुरुका कुलशैला यावत् न धीरै तुल्यन्ते ॥ १०४ ॥

मेरु तृण इव स्वर्ग गृहांगण हस्तस्पृष्टं गगनतलम्।
क्षुद्रनद्य समुद्रा साहसवतां पुरुषाणाम् ॥ १०५ ॥

सघटितघटितविघटितघटमानविघटमानसनट्यमानम्।
अपहस्त्य दैव करोति धीर समारब्धम् ॥ १०६ ॥

११ साहसव्रज्या

साहसं अवलम्बमान प्राप्नोति हृदयेप्सितं न सन्देह ।
येन उत्तमांगमात्रेण राहुणा कवलित चन्द्र ॥ १०७ ॥

तत् किं अपि साद्दश साहसेन साधयन्ति साहसस्वभावा ।
यत् भावयित्वा दैवं पराङ्मुखं धूनयति निजशिर ॥ १०८ ॥

कम्पते धरा क्षुभ्यन्ति सागरा भवति विह्वल दैवम्।
असमव्यवसायसाहससंलब्धयशोभ्य धीरेभ्य ॥ १०९ ॥

[illegible] [illegible] [illegible]।
[illegible] [illegible] [illegible] [illegible] [illegible] ॥ ११ ॥
तद् [illegible] [illegible] [illegible] [illegible] [illegible]।
[illegible] [illegible] मपि [illegible] [illegible] [illegible] ॥ ११३ ॥
[illegible] [illegible] [illegible] [illegible] [illegible] ।
[illegible] [illegible] मपि [illegible] [illegible] न [illegible] ॥ ११३ ॥
[illegible] [illegible] न [illegible] [illegible] [illegible]।
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ॥ ११३ ॥
[illegible] [illegible] [illegible] [illegible]।
[illegible] [illegible] [illegible] इव [illegible] ॥ ११४ ॥
[illegible] [illegible] [illegible] एव [illegible] न एव [illegible] [illegible]।
[illegible] [illegible] [illegible] [illegible] ॥ ११५ ॥
[illegible] [illegible] च [illegible]।
[illegible] [illegible] [illegible] [illegible] किं न [illegible] ॥ ११६ ॥
[illegible] [illegible] [illegible] ।
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ॥ ११ ॥
न [illegible] [illegible] [illegible] [illegible] न एव [illegible]।
[illegible] [illegible] [illegible] [illegible] [illegible] ॥ ११ ॥
[illegible] [illegible]।
[illegible] इव [illegible] न [illegible] [illegible] ॥ ११९ ॥

१२ [illegible]

[illegible] [illegible] [illegible] न [illegible] [illegible]।
[illegible] [illegible] [illegible] [illegible] [illegible] १२ ॥
[illegible] [illegible] मपि [illegible] [illegible] [illegible] किं [illegible] [illegible]।
[illegible] न [illegible] [illegible] न न एव [illegible] [illegible] ॥ १२१ ॥
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]।
[illegible] मपि [illegible] [illegible] न [illegible] [illegible] [illegible] [illegible] ॥ १२२ ॥

न घटन्ति गुणाः विघटन्ति बान्धवाः वल्लभाः विरज्यन्ते ।
व्यवसाय न समाप्यते यस्य दैवे पराङ्मुखे ॥ १२३ ॥

यां यां शाखां लभते हस्तेन प्रसार्य विश्राम्यति यत्र ।
सा सा तरुः इति भज्यते यस्य दैवे पराङ्मुखे ॥ १२४ ॥

यत् नयनाभ्यां न लभ्यते दर्शनं अपि यत् न चिन्त्यते स्वप्ने अपि ।
तत् तत् शिरसि निपतति यस्य दैवे पराङ्मुखे ॥ १२५ ॥

१३ विधिव्रज्या

उल्लप्यते विधिना सागरः अपि मूर्धन्य भवति अन्तमस्तम् ।
तद् दैवपरिणत्या कर्तव्यं क्रियते क न पार्यते ॥ १२६ ॥

क अत्र सदा सुखितः कस्य वा लक्ष्मी स्थिराणि प्रेमाणि ।
कस्य वा न भवति स्खलनं भण क खलु न खण्डितः विधिना ॥ १२७ ॥

उन्नता नीचा नीचा अपि उन्नता भवन्ति तत्क्षणात् एव ।
विधिरमणीनिर्मितकार्यं दरिद्रजनाः न जानन्ति ॥ १२८ ॥

विधिना यत् एव लिखितं ललाटपट्टे तेन दैवेन ।
पश्चात् स अपि प्रभवः अन्यथा कर्तुं न खलु समर्थः ॥ १२९ ॥

किं करोति किल पराक्रमः सामर्थ्यव्यवसायगुणः अपि ।
पुरुषः भग्नप्रसरः विधिना विपरीतहृदयेन ॥ १३० ॥

द्वावपि मथनारम्भे मेरुतः यत् पूर्वकर्मपरिणामः ।
उत्पद्यते हरस्य विषं कृष्णस्य पतिपत्नी लक्ष्मीः ॥ १३१ ॥

विधिविहितं एव लभ्यते अमृतं देवानां मधुमथने लक्ष्मीः ।
रत्नाकरे मथिते हरस्य भागे विषं जातम् ॥ १३२ ॥

१४ दीनव्रज्या

परप्रार्थनाप्रवर्तं मा जननि जनयस्व ईदृशं पुत्रम् ।
उदरे अपि मा धियताम् प्रार्थनभङ्गः कृतः येन ॥ १३३ ॥

तावत् रूपं तावत् गुणाः लज्जा सत्यं कुलक्रमः तावत् ।
तावत् एव अभिमानः देहि इति न भण्यते यावत् ॥ १३४ ॥

गुणहीणा जति जडु जडा ठीती देसि निर्जिता मुस्ले।
पोत्ते कि न पीता बहलं साहसमित ॥ ११५ ॥

जम्मो इदं सिद्धा पुन्नि जम्मम्मे ।
जायति मुवमन्ने देवे इति वं मणा ॥ ११६ ॥

इन्दियाणि दक्ख इरपिल्लं वकणट जम्पेय ।
पक्खिमाणि कट इस इएपडम्नं सिहल ॥ ११ ॥

१५. दारिद्दवज्जा

दारिद्द तए गुणा गोविज्जन्ता वि धीरपुरिसे ।
मउस्सेसु वसणेसु य पसुहिमयवि ॥ ११ ॥

दारिद्द तुज्झ नम जस्स पभावेण इच्छी महिहो ।
पेच्छे सव्वलोयम् ते मा लोया न पेच्छन्ते ॥ १२१ ॥

ते ते गुणिन ते ते जति य जाणिय ते य विरलम्मिलाणाए ।
दारिद्द रे विसक्खण सेसु तं बाहुरास मारि ॥ १ ॥

गयकणो योगविहा बालवसिहा जति हेण सम्हो ।
दारिद्दरोमसिद मा ते लोया न पेच्छे ॥ १२३ ॥

ते मरणा विसमदेसेन पर स्वाहमिन गसाम्मम् ।
ते एव दारिद्दीहेस नरि गामखा बाहिन ॥ १२४ ॥

किं वा गुणेन विहणे किं वा विलेज किं वा रूपेन ।
कणएसाला गुणी जाणी य आश पसेसि ॥ १ १ ॥

जाणे कम दिना वोत्ति नरि गच्छतु कम्मदे किरे ।
कम एत दरिद्दला केस गुणा मरणा सखीर ॥ १२७ ॥

जाणमरणरहीया ते दिणा निदरानी वडिकणत ।
जदि मम जपनी सिरि जणतु य बहु देवे गुणम्म ॥ १२८ ॥

बहुमनि लहुपनि विसमसि विसमसि एदे ।
किरीय दरिद्दपुत्र गडलबंधे मधुलदि ॥ १२९ ॥

१६ प्रभुव्रज्या

राजते प्रभो ललित प्रियाया मान क्षमा समर्थस्य ।
जानत च भणितं मौन च अजानत ॥ १४७ ॥

स्वच्छन्द कथ्यते क्रियते यत् निजमनस प्रतिभाति ।
अयशस न भीयते प्रभुत्वं तेन रमणीयम् ॥ १४८ ॥

जन्मदिवसे स्तननिपतनभयेन दीयन्ते धात्र्युत्सगे ।
प्रभव यत् नीचरता मन्ये तत् क्षीरमाहात्म्यम् ॥ १४९ ॥

अधोऽध: जडनिवह तया च सुपत्राणि (सुपात्राणि) उत्तमागेषु ।
यथा भवति तरु तथा यदि प्रभव तस्मात् किं न पर्याप्तम् ॥ १५० ।

१७ सेवकव्रज्या

यत् सेवकाना दु ख चारित्रविवर्जिताना नरनाथ ।
तत् भवतु तव रिपूणां अथवा तेषा अपि मा भवतु ॥ १५१ ॥

भूमीशयन जरच्चीरबन्धन ब्रह्मचर्यं भिक्षा ।
मुनिचरितं दुर्गतसेवकाना, धर्मं परं नास्ति ॥ १५२ ॥

यदि नाम कथ इव सौख्य भवति काकतालीयेन सेवकजनस्य ।
तत् क्षपणकस्वर्गारोहण इव व्याकुलभावशतै ॥ १५३ ॥

अवलम्बोऽपि धर्मे भवेत् इदानीं नरेन्द्र प्रजाम ।
आलिखितकुञ्जरस्य इव प्रभो तव दान एव न दृष्टम् ॥ १५४ ॥

आसन्नफल पनस इव नाथ सकलस्य सेवकजनस्य ।
अस्माक पुन पार्थिव प्रार्थित अपि ताल त्वं जात ॥ १५५ ॥

पनसेन सम महीमण्डले का तरुवराणा स्पर्धा ।
करिकुम्भसच्छायं मार्गणाना य ददाति फलनिवहम् ॥ १५६ ॥

वर्षिष्यसि त्व जलधर भरिष्यसि भुवनान्तराणि नि शेषम् ।
तृष्णाशोषितशरीरे मृते चातककुटुम्बे ॥ १५७ ॥

देहि इति कथ नु भण्यते सुपुरुषव्यवहारबहिर्भूत वचनम् ।
सेव्यते विनयेन एषा एव प्रार्थना लोके ॥ १५८ ॥

[illegible] [illegible] [illegible] [illegible]।
ये पुन [illegible] ते [illegible] [illegible] एव ॥ १५९ ॥
[illegible] [illegible] [illegible] [illegible] [illegible]।
[illegible] [illegible] [illegible] [illegible] ॥ १६ ॥
[illegible] [illegible] ([illegible]) दीयते [illegible] च [illegible]।
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ॥ १६१ ॥

१८ [illegible]

[illegible] [illegible] [illegible] [illegible] [illegible]।
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ॥ १६२ ॥
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]।
[illegible] [illegible] [illegible] [illegible] ॥ १६३ ॥
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]।
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ॥ १६ ॥
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]।
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ॥ १६५ ॥
[illegible] [illegible] [illegible] [illegible] [illegible]।
[illegible] [illegible] [illegible] [illegible] [illegible] एव ॥ १६६ ॥
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]।
[illegible] [illegible] [illegible] [illegible] ॥ १६ ॥
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]।
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ॥ १६ ॥
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]।
[illegible] [illegible] ॥ १६ ॥
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] ॥ १७० ॥
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] ॥ १७१ ॥

एकं दन्ते पदं द्वितीयं कुम्भे तृतीय अलभमान ।
वलिबन्धविलसित मधुमथस्य आलम्बते सुभट ॥ १७२ ॥

चलचमरचालनशीलकर्णवीज्यमान भट गजेन्द्रेण ।
अहो स्वपिति स्वामिकृतकार्यनिर्भर दन्तपर्यंके ॥ १७३ ॥

गाढासनस्य कस्य अपि उदरे निहतस्य मण्डलाग्रेण ।
अर्धं महा पतित तुरगपृष्ठस्थितं अर्धम् ॥ १७४ ॥

सद्भावे प्रभुहृदये जीवे स्वर्गे यशसि सकले जगति ।
स्थापिते रणे शिरसि कृतकार्यं नर्तित सुभट ॥ १७५ ॥

छिन्ने रणे बहुप्रभुप्रसादमालाप्रतीक्षणशीले शिरसि ।
उत्तीर्णगुरुकभारं इव नर्तित नरवरकबन्धम् ॥ १७६ ॥

पक्षानिलेन प्रभो विरमतु मूर्च्छा इति पार्श्वपतितेन ।
गृध्रान्त्राकर्षण दु सह अपि सह्यते भटेन ॥ १७७ ॥

वक्ष स्थल च सुभटस्य रुधिरकुंकुमविलिप्ताङ्गस्य ।
वरकामिनी इव चुम्बति उरसि निषण्णा शिवा वदनम् ॥ १७८ ॥

१९ धवलव्रज्या

सञ्चूर्णितपृथुयुगप्रहारसञ्जनितगुरुककिणशोभ ।
धवलस्य महाभरकर्षणानि स्कन्ध एव कथयति ॥ १७९ ॥

अथ म्रियते धुरालग्न सञ्चूर्णितसन्धिबन्धन धवल ।
न खलु पामरस्य विधुरे आरापरिघट्टन सहते ॥ १८० ॥

अथ त्रोटयति निजस्कन्धं अथ कर्षति गुरुभरे दुर्वाहम् ।
धवल धुरि युक्त न सहते उच्चारितं प्रेरणम् ॥ १८१ ॥

विषमकर्दममग्नचक्रस्थिते भरे हास्यसि ।
अविशेषज्ञ गृहपते पराङ्मुख यत् असि धवलेभ्य ॥ १८२ ॥

अज्ञातगुण न युज्यते न ज्ञायते स च गुण अयुक्तस्य ।
स्थिते भरे खिद्यते अपूर्ववल्गां गत धवल ॥ १८३ ॥

स एव शकटे स एव हले स एव वहति पृष्ठे ।
बहुगोधन अपि हालिक नन्दति एकेन धवलेन ॥ १८४ ॥

पुत [illegible] पुत्त्वाः [illegible] ।
[illegible] पुरुषं च [illegible] च [illegible] ॥ १४९ ॥

१०. [illegible]

[illegible] ।
यदि छिन्न एव न [illegible] [illegible] पुत्र [illegible] ॥ १५० ॥
या [illegible] तानि [illegible] ते एव [illegible] ।
या [illegible] [illegible] [illegible] छिन्नं [illegible] ॥ १५७ ॥
छिन्नेन [illegible] यदि [illegible] [illegible] [illegible] [illegible] ।
छिन्न न [illegible] [illegible] [illegible] [illegible] यदि [illegible] ॥ १५८ ॥
[illegible] [illegible] [illegible] पुत्रो [illegible] ।
[illegible] पुत्र [illegible] छिन्न [illegible] [illegible] ॥ १५९ ॥

११. [illegible]

[illegible] [illegible] [illegible] ।
[illegible] यदि [illegible] [illegible] [illegible] [illegible] [illegible] ॥ १६० ॥
[illegible] यदि [illegible] [illegible] [illegible] [illegible] [illegible] ।
[illegible] [illegible] [illegible] [illegible] ॥ १६१ ॥
मा [illegible] [illegible] [illegible] [illegible] [illegible] ।
या [illegible] [illegible] [illegible] ता [illegible] [illegible] [illegible] ॥ १६२ ॥
मा [illegible] [illegible] [illegible] [illegible] [illegible] ।
[illegible] न [illegible] [illegible] यदि [illegible] [illegible] [illegible] ॥ १६३ ॥
[illegible] [illegible] छिन्नो ।
ते [illegible] [illegible] [illegible] ॥ १६४ ॥
[illegible] च [illegible] [illegible] ।
[illegible] [illegible] [illegible] [illegible] एव [illegible] ॥ १६५ ॥
[illegible] [illegible] [illegible] [illegible] [illegible] ।
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ॥ १६६ ॥

विरहप्रदीप्त रे वरगजेन्द्र मा भञ्जस्व सकलवनराजी ।
उन्मूलिते अपि विन्ध्ये विरहावस्था तथा एव ॥ १९७ ॥

यूथात् वनगहन गहनात् सर सरस गिरिशिखरम् ।
शिखरेभ्य पृथिवीं पश्यति हस्ती प्रियाविरहे ॥ १९८ ॥

करिणीकरार्पितनवसरसशल्लकीकवलभोजन दन्ती ।
यदि न म्रियते स्मरन् तत् किं कृश अपि मा भवतु ॥ १९९ ॥

२१ सिंहव्रज्या

किं करोति कुरगी बहुसुते व्यवसायमानरहिते ।
एकेन अपि गजघटादारणेन सिंही सुख स्वपिति ॥ २०० ॥

जातिविशुद्धेभ्य नम तेभ्य मृगेन्द्रेभ्य अहह जीवलोके ।
ये ये कुले जाता ते ते करिकुम्भनिर्दलना ॥ २०१ ॥

मा जानीत यदि तुंगत्वेन पुरुषाणा भवति शौण्डीर्यम् ।
लघु अपि मृगेन्द्र करिवराणा कुम्भस्थल दलयति ॥ २०२ ॥

उभये अपि अरण्योत्पन्ना बध्यन्ते गजा न एव केसरिण ।
सम्भाव्यते मरण न गञ्जन धीरपुरुषाणाम् ॥ २०३ ॥

VAJJĀLAGGA

NOTES

Stanzas 1–5 are introductory in character, stz 1 contains a salutation to the Jain goddess Sarasvatī and alludes to the subject matter of the work—it is a collection of the wise sayings of the good people Stz 2 likens Prakrit poetry to nectar and rebukes those who discuss the Science of Love without studying it Stz 3 explains how the work was compiled and mentions the name of the work and its author Stz 4 explains the title *Vajjālagga* and the term *Vajjā* Stz 5 describes the advantages resulting from the study of this anthology

1 It was the custom of old Indian writers, both Hindus and Jains, to commence their work with a salutation to a deity, invocation of blessings on the readers or a direct statement of the plot or subject-matter. In keeping with this tradition, Jayavallabha bows down to Sarasvatī, the goddess of learning in the first, and states the subject matter in the second line सव्वन्नु (सर्वज्ञ) सव्व जाणइ त्ति (उपपद तत्पुरुष compound), Omniscient, all-knowing, here it refers to Jina For the change of ज्ञ to न्नु see Ghatge's Gr § 64 At the end of a compound ज्ञ is changed to ण्णु But in stz 182 below, we have अविसेसण्णय and not अविसेसण्णुय as expected by this rule पकयानिवासिणि- I have seen the descriptions of the श्रुतदेवी, but she is nowhere represented as residing in a lotus It is the goddess Laksmī who dwells in a lotus सुयदेवी, श्रुतदेवी, goddess of learning, Sarasvatī " Besides the sixteen

Vidyādevis, the Jains of both sects admit into their pantheon, one *Śrutadevi* or *Sarasvati* approximating very closely the Brahmanical conception of the same goddess. She seems to be at the head of the collective body of the sixteen *Vidyādevis*. Her name as *Śrutadevi* meaning Goddess of *Śruta* originally refers to the Vedas or revealed literature preserved through hearing. The Jains make special ceremony of her worship on the *Śukla Pañcamī* day of the Kārtika month, which they call *Jñānapañcamī*. On that special anniversary day of knowledge the devout people fast, worship the books and install them carefully dusted. The Goddess, as viewed by the Śvetāmbaras rides a swan, has four hands bearing lotus, lute, book and rosary. The Digambara texts seem to give the vehicle of peacock to Sarasvati. —*The Jain Iconography* by B. C. Bhattacharya, Lahore, 1939. Pp. 163–165. Plates XVIII–XX. A coloured picture of the [illegible] is given on p. 8 of the [illegible] of [illegible] ed. by H. R. Kapadia, Bombay 1926. [illegible], the group of three viz. धर्म, अर्थ and काम, which are three of the principal objects (पुरुषार्थ) of human life, the fourth being मोक्ष or Liberation. [illegible] Pot. 1st sing. of वच् to speak, also [illegible]. See Ghatge. Gr. § 222.

2. This occurs also found in the [illegible] as no. 2. [illegible] also [illegible] [illegible], nectar embraces [illegible], [illegible] news, report. Here it means discussion. [illegible] discussion about the science of (or essence of) Love. Acc. to the author of this verse, you cannot even talk intelligently about the science of Love, let alone to enjoyment, without the study of Prakrit poetry.

3. [illegible] [illegible] poet. [illegible], gerund of [illegible] to take. [illegible], [illegible] method, manner. For [illegible] and [illegible] see Introduction, P. and in foot-note. For few more

verses in praise of Prakrit poetry, see प्राकृतपद्यादिसंग्रह compiled by Prof. V M. Shah, Surat, 1935, pp 31–32

4 पत्थाव, प्रस्ताव, reference, subject, topic समत्थ, एकार्थ, having the same meaning. पउत्ता is a Desi word, acc to हेमचन्द्र, =पद्धति, series For further remarks on गाहा and पउत्ता see Introduction पउत्त त्ति, पउत्ता is shortened to पउत्त because of the following conjunct consonant. See Ghatge s Gr § 107 (1)

5 अवसर, (proper) occasion कित्तिमन्त fr कित्ति (कीर्ति) fame, renown + मंत (मत्) possessive suffix, famous

Stanzas 6–8 These sts bring out the importance of appreciative listeners or readers Writing good poetry that can stand the test of time is no easy matter Besides poetic genius (प्रतिभा), deep study of earlier poems, lexicons, works on metres and other sciences (व्युत्पत्ति) and constant practice (अभ्यास) at writing poetry are required In old times when the art of printing was unknown, the use or circulation of poetry or literature in general was also very difficult. People had to make manuscript copies themselves or pay the professional scribes for getting the copies made for them The poets, however, did not feel satisfied with the mere spread of their works What they chiefly cared for was that their poems should be appreciated by intelligent, learned persons, who would be able to understand the indicated (लक्ष्य) or suggested (व्यंग्य) meaning (अर्थ) and the sentiment (रस) conveyed by them

6 दुक्खं (adv), with great difficulty कीरइ passive fr कर (कृ) to do, also किज्जइ पउंजणा, use, employment, circulation सोयार, श्रोतृ, a listener, a reader

7 सक्कय, संस्कृत पसु, वश, power, control रस, flavour sentiment The रस are usually eight viz शृंगार, वीर, करुण, हास्य, रौद्र, भयानक, बीभत्स, अद्भुत Sometimes they are said

to be nine or ten with the addition of [illegible] or [illegible] [illegible] [illegible], wonder, surprise. [illegible] also means the *same thing*

8. [illegible] [illegible], pearl. [illegible]—with [illegible], = gold with [illegible] poem, = good word [illegible], [illegible], displayed, manifested [illegible], [illegible], manifested. It is not enough that a poem is beautifully written in good words. When it finds appreciative readers then only it gets the publicity it deserves.

Stanzas 9–18 These praise the *Gāhās* or Prakrit poetry in general. The study of *gāhās* is necessary for knowing how to [a]ppreciate the [c]harms of women. Only clever perso[ns] ca[n] understand the beauty and inner or suggested *meaning of the gāhās* But charming *gāhā* would be [s]poiled by rustic person who would not be able even to [r]ecit[e] it properly

9 [illegible] [illegible], words which are par[-]tially [u]ttered A person who has studied the *gāhās* will k[n]ow the [t]r[e]nd of the speech even when only the first few w[or]ds ar[e u]ttered Cf Marathi proverb—[illegible] [illegible] A [ni]ce illustration of this is provided by the first [h]a[lf] of [t]h[i]s [stanza] When [illegible] says about [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] at once says [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible], glances th[ro]ugh the corners of the eyes. Com. [illegible], [illegible] [irreg]ular pass[ive] base [of illegible], to know For other ir[regul]ar passive bases see Ghatge's Gr. § 264.

1[0] [illegible]—with [illegible] [or]naments with [illegible], figures of [speech] [illegible]— [wi]th [illegible] auspicious marks on the p[arts of] the body as mentioned in Pal[-]m[istry] [illegible] with [illegible], grammar. [illegible], poetry [illegible] [illegible] attached. [illegible] fem. pre. part. of [illegible] [illegible] the negative particle [illegible].

11 नवरि (indeclinable), only अणरसिय = अरसिय, unappreciative. लब्भइ irregular passive base of लभ्

12 सच्छंदिया—with कामिनी, whose desires are fulfilled, by her lover or who follows the inclination of her lover, with गाहा, composed in metre सरूवा, (कामिनी) of a beautiful form, (गाहा) of a correct form, not defective grammatically Cf सलक्खणा in stz 10 above रूव, रूप, an inflected form, a form of a noun or verb derived from inflection सरसउल्लावा, (कामिनी) talking sweetly (उल्लाव, word) (गाहा) conveying suggestions (उल्लाव) which are full of sentiment (रस) गाहिज्जति with कामिनी = अनुभूयमाना, being enjoyed with गाहा, = पठ्यमाना, being read गाह to enter deeply into, to penetrate

13 This stz. is quoted in the काव्यानुशासन ch 2 p 26, काव्यमाला no 43 विब्भम, amorous play or movement, grace, charm मम्मण, lisping, indistinct words हर to attract, captivate

14 गाहाउ = गाहाओ accu plu ओ is weakened into उ for metrical reason गोट्ठी, an assembly or meeting परमत्थ, the inner, suggested (व्यंग्य) meaning छइल्ल, विदग्ध, clever वीसत्थ fr विश्वस्त for स्त > त्थ see Ghatge § 78

15 वराई, वराकी unhappy, unfortunate वराक and तपस्विन् in such contexts are used to show pity for the person or object referred to सिक्खिज्जंती fem pres part. pass fr सिक्ख to learn गवार, ग्रामीण, a villager, rustic, uneducated and uncultured person कीरई pass fr कर to do लुंच°, to tear off, pluck out Just as a cow is harassed by persons who take a long time for milking her, and go on pulling her udders, the गाथा also is torn off as it were, by rustics who cannot recite it properly and mix up syllables belonging to different words

16 °दतदिढकढिण° should rather have been °दिढकढिणदत° firm and strong teeth Such transpositions of members

in compound are not uncommon in Prakrit, [illegible] where by regressive assimilation (Ghatge : Gr. § 55) [illegible] becomes [illegible]–Ghatge : Gr. § 111, [illegible] [illegible]. The more usual form is [illegible]. Com. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]।

17 Construe–ये [illegible] [illegible] [illegible] पेम [illegible] ([illegible] [illegible] [illegible]) [illegible] ([illegible]) ([illegible]) [illegible] ([illegible] etc.) [illegible] [illegible] [illegible] [illegible] [illegible] । Failure to appreciate the charms of [illegible] etc is itself the punishment for the unappreciative persons. [illegible], [illegible] string, then secondarily stringed musical instrument. The way of appreciating the beauty and charms of [illegible] and [illegible] is already stated in str. 12 b above.

18 [illegible] with [illegible]–inclination, desire (of the master) with [illegible]–prosody

Stanzas 19–31 These verses describe how the composition of good poetry means great strain for the poet. The comparison of poet with thief in stza. 22 and 3 is striking. Sta 26 is noteworthy as it points out that he who would find fault with literary work must show how to improve it by removing these short comings. A critic ought not to be mere fault–finder. Sta 27 enumerates the faults likely to occur in reciting poetry. Stas 21 28 29 31 are in praise of Prakrit poetry.

19 There is [illegible] here [illegible] reference to the [illegible], the churning of the milky ocean by gods and demons, *[illegible] to get nectar with the help of the mountain [illegible]* [illegible] the churning–rod and snake–king [illegible] as the rope. The 14 jewels that were churned out on the occasion [illegible] enumerated [illegible] the [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] । [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

मगलम् ॥ चिंता, thought, meditation अत्थाह, अस्ताघ, unfathomable, cf Marathi, अथांग

20 रयणुज्जलपयसोहं, with कामिनी, रत्न–उज्ज्वल–पद (foot)–शोभ, with काव्य, रचना–उज्ज्वल–पद (word) शोभ पडिवक्ख with कामिनी, प्रतिपक्ष opponent i e husband, with काव्य, प्रतिवक्ष, every heart. पुरिसायत, पुरुषायमान, acting the man विलासिणी, a graceful woman. रसणा, रशना, a woman's girdle दाम, a string, rope. Here it is used only as a decorative word like पाश, स्थल or हस्त etc as in केशपाश, गडस्थल, केशहस्त etc रसत, with कामिनी making a jingling sound, with काव्य रसान्ते = रस + अन्त full of flavours or sentiments such as शृगार, वीर etc

21 वासिय, वासित, perfumed, scented तत्ति, तृप्ति satisfaction

22 कह कह वि, कथ कथ अपि, somehow, with great difficulty ठएइ पयं–(चोर) places his foot so as not to disturb the persons sleeping in the house, (कवि) arranges words in his poem. मग्ग, मार्ग–(चोर) way, (कवि) style (e g वैदर्भी, पाञ्चाली, गौडी etc) छेय, (चोर) छेद a hole in the wall etc (कवि) छेक a kind of alliteration. अत्थ, अर्थ–(चोर) wealth, (कवि) meaning, sense निव्वहइ (चोर) extricates himself, maintains himself, (कवि) carries out, completes his poem

23 सद्द–(चोर) noise, (कवि) word. अवसद्द–(चोर) censure, abuses, (कवि) ungrammatical word पए पए–(चोर) at every step, (कवि) in the case of every word (पद) or acc to com. पादे पादे at every quarter of a stanza

24 सद्दपलोट्ट–(कलत्र = wife) one who acts up to the words or suggestions of her husband, (काव्य) full of (good) words पलुट्ट or पलोट्ट full छन्दे कव्व, literature composed in metres छंदे कलत्त, a wife who is according to the desire of her husband

25 A poem must thrill please and secure approval of its sense, from the readers अणवरय, constant, बहु plentiful, abundant. कंचुअ, कंचुय, robe, jacket. धुणावइ causal fr. धुण to shake It can be घुमावेइ also, घुमावइ being causal from घुम, घूर्ण, to turn. सीस head. किं तेण, what is the use of it?

26. A wholesom advice to critics and reviewers? दुवय, दुवद, improper word.

27 Seven defects of one who does not properly recite a गाहा are enumerated in this stanza. अपढग, one अखिन्न. How can being अखिन्न, not tired or dejected be defect? अखिन्न should be = अछिन्न, not pausing at the proper places while reciting In works on Prosody along with the definition (लक्षण) of particular metre, the यति or caesura or pause that may be made in reciting quarter (पाद) of stanza in that metre is usually indicated, e. g. ननमयययुतेयं मालिनी भोगिलोकैः the गण-scheme of the मालिनी metre is ननमयय (⌣⌣⌣ ⌣⌣⌣ — — — ⌣— — ⌣— —) the pause occurring after th 8th (भोगिन्) and 7th (लोक) syllables The word भोगिलोकैः indicates the number of syllables after which to pause. रसहीणं reciting in manner doing violence to the sentiment (रस) conveyed by the *stanza* अणुणासिय *sound produced through the nose and* mouth (मुखनासिकाभ्यां उच्चार्यमाणो वर्णः अनुनासिकः) Her अणुणासिय is the adjective of the person reciting (पढन्त पठन्). देसविरुद्ध, (देश-विरोध) reciting stanza at an improper place or occasion, e. g. an eroti stanza in templ or humorous one on sad occasion, मुहवंक, who distorts his mouth fr. वंक to go crookedly विसर, विस्वर, who sings out of tune.

28 देसिय देसिय देस word which is not identical with Sanskrit (संस्कृत) or derived from it by ordinary processes (तद्भव) Read also Ghatge Gr. § 13. पयड, cf. पयडेइ

in 24 above, full of सट्ठिय p p p of स+ठा (Sk. स्था) विपद, clear, beautiful पडेयव्व pot p p, also पढियव्व fr पढ to learn

29 सक्कइ, शक्नोति, is able सक्कय, संस्कृत, सत pre. p of अस् to be सर्सिगार, full of the sentiment (रस) of शृंगार Cf.

पढमो मक्कयवधो पाइअवंधो वि होइ सुउमालो ।
पुरिसमहिलिआण जेत्तिअमिहंतर तेत्तिअमिमाण

and

गूढत्यदेसिरहिय सुललिय वन्नेहि विरइय रम्म ।
पाइयकव्व लोए कस्स न हियय सुहावेइ ॥

Nos 287 and 291 in प्राकृतसुभाषितसग्रह compiled by Prof V M Shah, Surat, 1935

30 Com मूर्खात्मनोऽज्ञतया छन्दोलक्षणविहीन गाथादिक पठतोऽवलोक्य पण्डिता अक्षिनिकोचनेन (निकोचन, contraction) तानुपहसन्ति । भमुहा, भ्रू, eye-brow भमुहाखगनिवाडिय is a picturesque and striking way of saying that the learned ridicule persons who do not know how to recite Prakrit verses properly

Stanzas 32-48 bring out the extraordinary good behaviour of the really good persons Usually people do good to others when obligations are first conferred on them, but the सुजन does good to those even who harm him, he is constant in this friendship and he does not go back on his words He does not speak harsh words even when insulted and forgives those who offend him

32 महणाम्मि ससी, a reference to the समुद्रमन्थन for which see stz 19 above सुरतरु, पारिजातक

33 महलिज्जत, denominative from मइल, मलिन, being spoilt. छार, क्षार, ashes दप्पण, दर्पण, mirror

34. मगुल, sinful, harmful Cf Marathi slang वगाळ. लज्जिर (लज्जा + इर a termination showing habit or nature i e.

[illegible]) ashamed This verse is also found in the *Gāthā Saptaśatī* as no. 350

35 राहु name of demon, son of विप्रचित्ति and सिंहिका. When the nectar (अमृत) that was churned out of the ocean was served to the gods by विष्णु, राहु disguised himself and attempted to drink it along with them. But he was detected by the Sun and the Moon who informed Viṣṇu of the fraud. Viṣṇu thereupon, severed his head from the body but as he had tasted a little quantity of nectar the head became immortal, and is supposed to wreak his vengeance on the Sun and the Moon at time of conjunction and opposition — Apt Prac, Sk Dic, [illegible], [illegible], मुच, मुच release, to drop. This verse = [illegible] 15.

36 विहि the creator god ब्रह्मा the first deity of the sacred Hindu Trinity to whom is entrusted the work of creating the world.

37 थुण, स्तु to praise.

38. पेच्छंति pass pre plu of पेच्छ, दृश् to see

39 [illegible] [illegible], [illegible], [illegible] is an Apabhraṃśa form. [illegible], nature

40 फरुस, परुष harsh For other instances of aspiration of initial consonants see Ghatge Gr. § 22. सरिच्छ, सदृश, similar

41 [illegible] [illegible] पर + अपयार, अपकार doing harm to others

42 पज्जत्त [illegible], enough, sufficient. विज्जु, विद्युत्, lightning [illegible] [illegible], flesh [illegible], [illegible] For other cases of [illegible] of sibilants or change of [illegible] or [illegible] to [illegible] see Ghatge's Gr 41 ( ) [illegible] = [illegible]

43 [illegible] कलियुग the fourth of the four ages of the world the other three being कृतयुग, त्रेतायुग and

द्वापरयुग The duration of कलियुग is 432000 years of men and is supposed to have begun on 13th February 3102 B C It is believed to be an age full of sin and degradation कलिकाल is poetically identified with a lordly elephant and a good person with a lion पुहवी also पुहई, पुढवी, पुहवी = पृथिवी, the earth, lit. the broad one गलगज्जिय, the roaring noise (of an elephant)

44 नवरि only अवरद्ध one who has offended

45 पम्हुस, विस्मर, to forget

46 Supply पडिवज्जिय as the subject of होइ Even at the risk of death the good stand by their undertakings जह समा पत्थरेहा अन्नहा न होई तहा सुयणाण पडिवज्जिय अन्नहा न होई

47 पलय, प्रलय, destruction of the whole universe at the end of a कल्प = one day of ब्रह्मा = 1000 युगs or महायुगs (each महायुग is made of the four युगs–कृत° etc for which see stz 43 above) मज्जाया, मर्यादा, boundary line मेल्ल, मुच, to leave, transgress The oceans flood the earth at the time of प्रलय सिढिलंति denominative from सिढिल, सिथिल, to give up, to abandon नेय, नेव not in the least, not at all

48 For चन्दन cf यद्यपि चन्दनविटपी फलकुसुमवर्जितो विहित। निजवपुषैव परेषां तथापि सन्तापमपहरति ॥ — सुभाषितरत्नभाण्डागार (6th edn) p 248 stz 41

Stanzas 49-64 describe the crooked behaviour of a wicked person. His face is never serene, his eyebrows are twitched He delights in causing splits among fast friends and so long as he is feasted, he speaks sweet words, otherwise he pierces the heart like an arrow with his harsh words He is dangerous like a poisonous reptile, indulges in backbiting others and turns against even his benefactors One must consider himself fortunate if he is able to be alive in this world infested with wicked persons

49 कुम, कुढ, wretched. (कु) is often used as the first member of compound in the sense of wretched, miserabl accursed worthless.—Apte Prac Sk. Dic कुढ, ample. °सम resembling. भिउडि भ्रुकुटि, eyebrow

50 थद्ध, स्तब्ध, hard-hearted, stern; coarse. थद्ध, धत्त. This is an instance of spontaneous nasalization which is the name given to the substitution of ङ or palatal sound in conjunct by an अनुस्वार on the preceding syllable, ई दृष्टि > दिट्ठ, वक्र > वंक See Ghatage Gr § 119. उच्चिष्टे अवलेन denom fr अवनम् ed) bent down चिह्नी equates it with अवनम्र अचिरं recent. रिद्धि, prosperity सूल शूल, stake for impaling criminals. दिसि, to appear. °दिन्न, भिन्न pierced There is double comparison in the स्त of धन with person who has recently acquired larg mount of m y (without much effort) and is conseque tly ain and haughty and with person who is im ailed stake The four adjectives in the first line are evidently to be taken with अचिरश्रीकः, धन, nd सूलभिन्न

51 मंस als मस मांस flesh मनुस्यभेदकारणे com. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]. Just as नहर, pierces he nails and flesh of the fingers bout he nails the [illegible] creates split even between inti ma friends. [illegible] is दुमुह because it has wo faces or has harp edge and bl nt poin at two ends. [illegible] [illegible] to [illegible] mount f दुमुह [illegible] is also दुमुह, पिसुन because he speaks w th tw ongues He speaks one thing to pe p esence and backb tes him when he is se Cf com [illegible] [illegible] [illegible] [illegible] [illegible] w h [illegible]—cap bl ot ... bone with [illegible] capabl indlin m ney cf c m [illegible] [illegible] [illegible] [illegible] [illegible] (मज्झ)—ben in the middle cf. com.

मध्ये वक्रीकृत (खल)—crooked at heart, cf. com चित्तवक्र नमह Imperative 2nd per plu of नम to bow down नहरण *Deśi*, an instrument for pairing nails

52 For the idea cf मृदङ्गो मुखलेपेन करोति मधुरध्वनिम् अकुरीण, (with मुरअ cf Marathi, मृदग)—not touching the earth (कु) Com अस्पृष्टभूमि यत अङ्के धृत्वा वाद्यते, with खल low born. दोमुहओ, with मु० having two faces, with खल, same as दुम्मुहअ in 51 जिण्णम्मि भोयणे, when the packing of wheat flour applied to the tabor on one side is worn out it produces a jarring sound (विरस आरसद्), similarly the खल also ceases to praise and speak agreeable words to a person when the dainty dishes he has eaten at his cost are digested आरस- to speak harshly, to scream

53 निद्दम्म with बाण, discharged from the bow (निर्गत धर्मात्, धर्मशब्देन धनुरुच्यते- com), with पिसुण, a back-biter, unrighteous गुण with बाण, bow-string, with पि०, virtue, quality ठाण with बाण, a particular posture adopted by an archer, with पि० a place As soon as a पि० comes out of a man s house he begins back-biting him लोह, with बाण, iron, with पि०, लोभ greed. लग्, to touch, to come in contact with

54 होसइ, future of हो, भू to become The slanderers make an utterly improbable thing appear probable by their talk

55 नवरि, only खलाण मग्गो ब्विय अउव्वो occurs also in stzs 56 62 and 274 of the वज्जालग्ग

56 वइरिय, वैरिन्, enemy

57 विवर, with गोणस, hole (made by another such as a mouse), with पिसुण, a weak-point चित्तलिअ, with गो०, चित्रल, spotted, with पि०, = नानाचित्त (com) of unsteady mind, not steadfast जमलजिह, यमलजिह्व with गो०, having the

tongue split in two with दि॰ = [illegible] in 52 above. [illegible] pair couple [illegible] ([illegible] + इर a suffix showing habit) [illegible] com. [illegible], [illegible], with [illegible] moving in zigzag manner with दि॰ crooked in his ways or behaviour. [illegible] a kind of reptile, cf. Marathi [illegible] or [illegible].

58. [illegible], with विस against whose spells or charms (मंत), and formulas or drugs (तंत) do not prevail with [illegible], [illegible] for consultation ([illegible]) and administration ([illegible]). [illegible] with दिस not belonging to any of the eight families of snakes, cross bred, with [illegible], same as [illegible] in 52 above [illegible], with दिस॰ hood; with [illegible], feeling ([illegible], [illegible]), snake living in [illegible] cf. *Heart of Jainism*, p. 269 [illegible], to be afraid of.

59 Cf [illegible] [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] No 372.

60 [illegible] with [illegible] (lion), (accu. sing. neu. of [illegible]) bundening of loads, with [illegible], (accu. sing. fem. of [illegible] same as [illegible] > [illegible], or [illegible] > [illegible]) request [illegible], [illegible] eats bites [illegible], with [illegible] = [illegible] elephant with [illegible], = [illegible] one who has gone away [illegible] go back For [illegible] [illegible] as taken with [illegible], cf. [illegible] [illegible], terrible.

61 [illegible] [illegible], confidence, trust. [illegible], [illegible], used adverbially the sense of in front of before [illegible], [illegible] falsehood deception [illegible], [illegible], fraud. [illegible] finished, completed [illegible] [illegible], dog For [illegible] [illegible], as taken with [illegible] read com [illegible]. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] This verse = [illegible]

62 The [illegible] are ungrateful and do not hesitate to bring about the ruin of their benefactors just as the

शबरs who are brought up and live on the Vindhya mountain burn its forests Construe (जेण च्चिय उब्भाविया जस्स पसाएण निग्गयपयावा त चेव) विंझ (जह) समरा (=शबरा) डहति (तहा) जेहिं निग्गय पयावा (ते च्चिय खला डहंति i e नासेंति) समरा, शबरा mountaineers, barbarians Note the change of ब to म, another instance is कबध > कमध, a headless trunk See Ghatge's Gr § 47

63 सरस, fresh, with green leaves सवलिय, associated with दावानल, a forest-conflagration, wild fire, simply दव or दाव also means the same

64 नायराअ, snake-king S'esa who has 100 hoods As the tongues of snakes are split in two, S'esa can be said to have 2000 tongues in his 1000 hoods instead of only 1000 We learn from the *Mahābhārata* that the नागs were sons of कद्रू and कश्यप, and they induced their step-brother गरुड to fetch for them the अमृत from heaven for granting freedom to विनता the mother of गरुड As soon as the jar of अमृत was brought and placed before the नागs on blades of *kuśa* grass, it was snatched away by Indra. Thinking that some drops at least of अमृत might have fallen on the *kuśa* grass they licked it and had their tongues split in two!

Stanzas **65–72** are devoted to the description of the constant companionship of true friends A real friend stands by a person even in difficulties A sincere friend will try to shield his friend in danger (stz 67) and abide by his undertakings, even in the face of death he will not go back on his word (stz 7)

65 सलहिज्जइ passive 3rd p sing pres of सलह, श्लाघ् to praise निव्वहण, निर्वहण, maintaining (of close friendship) This verse = The लीलावई (Ed. by Dr A N Upadye) 222

66. [illegible] ([illegible]) (pass. part. used as a noun) acceptance (of friendship or association). [illegible] shines, appear beautiful. [illegible] the Sun.

6[illegible] [illegible] (denom. fr. [illegible]) [illegible], increases, [illegible] over-flowing (of milk) cf. Marathi [illegible] [illegible]

68 [illegible] at (any) place or time. [illegible], [illegible] painting on the wall. [illegible] all Desi words, primarily mean doll or puppet cf. Marathi [illegible] As it is compounded with [illegible] it means painting. This verse = [illegible] 3.17

[illegible] pass. 3rd p. sing. pre. fr. [illegible], to watch. [illegible] to bandage.

70 [illegible] causal past pass. p. fr. [illegible] + [illegible] + [illegible] to [illegible] Siva ([illegible]) made his self to [illegible] hour b[illegible] making the bull his mount. cf. Com. [illegible] together with [illegible] by means of [illegible] (Apabhramsa [illegible]).

[illegible] pass. [illegible] p. [illegible] imperative of [illegible] to cut.

[illegible] or [illegible] charm etc. note the change in [illegible] in Sanskrit. Even in the [illegible]

Stanzas 73–80 deal with the constant and abiding [illegible] friendship. It is not quite clear why [illegible] different [illegible] or sections are made of the sets 65 [illegible] Out of 73–80 the word [illegible] occurs only in 74 and [illegible]

73. धवलिज्जइ (pass denom 3rd p sing. pres. of the denominative fr धवल), is rendered white, is brightened मणे (indeclinable), मन्ये, I think

74 ससहर, the moon. सस, शश, a hare, a rabbit. The spots on the orb of the moon are popularly considered to resemble the form of a hare, hence the name ससधर झिज्जइ, क्षीयते, diminishes (in brightness) सया, सदा, always

75 सया, (समिम्मि) क्षीणम्मि (सायरो) झिज्जइ, (सविम्मि) वड्ढयम्मि (सायरो) सविसेस वड्ढइ पडिपन्ननिव्वहण = पडिपन्नस्स (सिणेहस्स) निव्वहण The reference in the st: is to the phenomena of tides which are bigger in volume as the moon increases in size, and becomes smaller with the smaller phases

Cf लद्धउ मित्तु भमंतएण । रयणायरु चंदेण ॥
जो झिज्जइ झिज्जतएण । वड्ढइ वड्ढतएण ॥ ८५ ॥
छाया-लब्ध मित्र भ्रमता । रत्नाकरश्चन्द्रेण ॥
यो क्षीयते क्षीयमानेन । वर्धते वर्धमानेन ॥

From the गाथालक्षण Edited by Prof H D Velankar in Annals of B O R I, Poona XIV (1930) p 29

76 निओय, नियोग = सम्बन्ध (पाइयसद्दमहण्णव), सड a bed (of lotuses), a multitude. कुमुय, night lotus

77 आसासइ fr आसास (आ + श्वासय्) to cheer up, to console But Chāyā, आससइ = आशास्ते, blesses

78 °सगाइ, note the change in gender सग is m in Sk सुणिव्वुइ, सुनिर्वृत्ति, Complete happiness or satisfaction.

79 एमेव = एवं एव रइ, रवि, the Sun कमलायर, कमल + आयर, bed of day lotuses वियस्, विकस् to bloom

80 कत्तो, where पङ्कय, पङ्कज, day-lotus, here It usually means any lotus in general

Stanzas 81-90 These ten stanzas contain words of wise counsel One should not speak harsh words to others It is not good to speak to others of faults ...

or imaginary of person. You are not likely to be benefitted thereby in any way on the other hand, that person is sure to become your enemy A practical advice given in st. 83 which says that one should not be over-enthusiastic in doing good to others even at the cost of one interests. Charity must begin at home. Noble and stainless character learning and forgiveness are preferable to birth in noble family kingdom or penance respectively Even poverty is more tolerable than being afflicted with diseases. Truthfulness, contentment and piety will help man to tide over difficulties. Following his inclination and keeping his secrets to oneself is the right way of becoming the favourite of a person.

81 [illegible], (supply [illegible] as predicate after [illegible]) [illegible] piercing the vitals excessive pain. [illegible] com. [illegible] [illegible] [illegible] when spoken, uttered. [illegible], [illegible], tormentor afflicts [illegible] (pass of [illegible]) for [illegible] in the chāyā is not correct

82 [illegible] irregular pass of [illegible] to get, obtain. [illegible], to be [illegible] [illegible] This verse is quoted in Devendra commentary on the Uttarādhyayanasūtra IV 13 Cf. [illegible]

83 [illegible] [illegible] one own good. [illegible] fr. [illegible] to be able [illegible] act pres 3rd p sing. But here it appears to be used in passive sense.

85 [illegible], [illegible] full of, rich in. [illegible], [illegible], falsehood. [illegible] It should rather be [illegible] [illegible] penance and piety [illegible], instructions. Com. [illegible]

86 कुलेण किं होइ, what is the use of the (birth in a good) family? हु, खलु, indeed

87 जि (अपभ्रंश) = एव नमिर, नम्र, modest

88 छन्द, desire, will, inclination अणुवट्ट, to follow मम्म, मर्म, weak-point, defect. नवरि माणुसाण, understand a काकु or change of tone here and take it as a question Only of men? No, of gods even

89 छणवज्जण, by not celebrating a festival (छण, क्षण = Marathi सण), com क्षण उत्सव दीपोत्सवादि तस्य वर्जनेन अकरणेन कलत्त, कलत्र, wife

90 पोरिस, पौरुष bravery, valour वंचणय, वञ्चनकं, avoiding, from वञ्च causal to avoid, shun It cannot mean 'deceiving' here. In छणवंचण above, it has the same meaning viz avoiding गंजण, कलङ्क, stigma, stain (on character) राढाइत्त, राढावत्, possessing lustre (राढा), acc *Chāyā* भव्यात्मन् a fortunate person

Stanzas 91–106 constitute the धीरवज्जा, while stz 107, –119 make up the साहसवज्जा But on closer examination it will be found that these groups are not mutually exclusive Stzs 111–113 which directly mention धीर and even those that mention the behaviour of a सुपुरिस or सप्पुरिस should have been properly included in the धीरवज्जा, while stz 105 should have been given under the साहसवज्जा The धीर or a साहसवन्त पुरिस behave in much the same way They never give up a thing once undertaken, are uncompromising in nature—they would not be satisfied with any other but the highest position Failing to attain that they prefer to languish in lonely forests They would rather die than go begging of others They accomplish even an impossible work Even Fate has to admit defeat at their hands And when they succeed in their undertakings they become

modest and the proverbially fickle Lakṣmī resides (1 ag) with them.

91 अमुयन्ता (pres. part. plu. of मुय with the negative particl अ) not giving themselves up, not exerting (themsel es) The 1. अयुणन्ता not knowing (their real strength not considering (whether their capacities are equal to their undertakings) is also good. But in iew of the words परमुहपेक्खिराण in the second line अमुयन्ता is bette These people (who are not धीर) take up difficult task, but do not exert themselves wholeheartedly and look to others for accomplishing it. How can such people achieve success? परमुहपेक्खिराणं looking *to the face* (मुह) *of others, depending on the help of* others only Sk *Chāyā*, = परमुखप्रेक्षिणाम् but पेक्खिर = प्रेक्ष + शीलिन् + र = क़, or = शीलिन् in which latter case र would ha to be take by transposition of member as = शीलप्रेक्षमुखानाम्

92 आरूढ Sk आ + रुह् lit. to mount upon, to undertake. In w of पारद्ध (wice) the acc. आरम्भ, Sk. आरम्भ begun, *comm nc ould have been better.* पारद्ध, आरब्ध, *what is* begu ndertaking

93 लज्जं (*Apabhramsa*), लज्जन्ति acc. to *Chāyā*, = लज्जति. See Laber I tro p 10 The 1 लज्जे — लज्जन्ते, would mean the fi elements (become ashamed of those) who lea off unfinished their undertakings. लज्जं — लज्जति, the ma w abandons his work unfinished becomes ashamed o. these fi elements (पुहवी, आउ, तेय, वाउ, आयास) in his b dy of which his body is constructed.

94 विण्ण wealth, prosperity वर्त्त, वार्त्ता. See Gharge Gr 1.. Com वीत. श्रीरित्येकी वार्त्तावार्ताः वार्ता सम्पत् वार्ता व प्राप्त्य पुण अन्न क्रीणि, क्री + णि, to sell, ख्रित ruby el

95 माणिणि voc of मणिणी माणुसयाण, माणेण समपाण समप्पंति Sk समाप्नुवन्ति is present active 3rd p plu but *Chāyā* takes it as passive in sense. With समप्पति = समाप्नुवन्ति supply आत्मानं as the object, समप्पंति–समाप्यन्ते of *Chāyā*, supply दैवेन as agent. Cf कुसुमस्तबकस्येव द्वयी वृत्तिर्मनस्विन। मूर्ध्नि वा सर्वलोकस्य शीर्यते वन एव वा॥ अहवा अहवा either or The second अहवा is changed to अहव for the sake of metre

96 वेल्लि Nom plu. of वे (द्वे) Neu on the model of श्रीणि But गईओ with which it agrees is Fem Nom Plu Note the disagreement of gender between the substantive and the adjective वेल्लहल, delicate, beautiful

97 पेल्लिय, Desī पीडित afflicted, pained, *Chāyā*, = क्षिप्त, thrown about. गुरुवसण, great calamity नो, not चव, कथय्, to utter, speak. Is चव् a *metathesis* of वच्? दीणक्खरं com., देहीत्यादि

98 छुप्पइ, pres active 3rd per sing स्पृशति, Supply धीरो as subject *Chāyā* wrongly takes it as pass pres 3rd sing पिय, प्रियां वट्टे—*Chāyā* पृष्ठे (surface) It would be better to emend वट्टे to वट्टे = Sk वृत्ते, in which case थणवट्टे = वृत्तस्तने in Sk, meaning, on the round or fully developed breast. वृत्त, rounded, circular करक, skull, any bone of the body ककाल, a skeleton. संकुल, full of मसाण, स्मशान

99 कचोल, a cup, Laber Intro p 12 = a kind of vessel, dish, cf. समराइच्चकहा p 80 l 11 थाल, a big dish सिप्पि, a kind of vessel (R. Amg Dic), कत्ताल, कपाल, a beggar's bowl, skull, skull-bone As पेयवण (मसाण cemetery) is mentioned along with it, the latter meaning seems preferable

100 विढप्प, pass of विढव अर्ज्, earn, secure तण, तृण निव्वुइ, निर्वृत्ति, satisfaction, happiness

101 थिरारंभ (थिर + आरंभ), firm in undertaking, persevering परिपेल्लिय, see गुरुवसणपेल्लिय in 97 above.

102. मणे, mind. सकेत, and उत्तरम, setting. उर्द्ध, उर्ध्व, upwards. This verse = गाहा सत्तसई 1.67

103. मेरु, a fabulous mountain situated on the navel of the world. सायर सागर, Ocean.

104. कुलगिरि, usually cloud here an ocean as it is connected with सायर, very deep. कुलशैल, principal mountain, one of class of seven mountains which are supposed to exist in each division of the continent: they are—महेन्द्र, मलय, सह्य, शुक्तिमत्, ऋक्षवत्, विन्ध्य, and पारियात्र (Apte Pra. Sk. Dic.) mountains like कुलगिरि etc. that bound region of plains (R. Amg. Dic.) कुलगिरि are compared.

105. कुल—Note the change in gender: कुल=कुलं in Mas. in Sansk. छित्त, touched. कदलिकाय (कदलिका + काय). कदलिका Desi, small river, streamlet. Can it be nom. plu. of कदलिका neu. as noun, in the same sense? (or कदलिका = कृशि) Com. की भांति ... कदा पुराणस्वरूपे छाया मेघ, तथा उदाहरण तथा मात्र ... कृपाली, ... इव छोड़ी

106. अवहत्थिऊण गलत्थल्लं having thrown away having disregarded. गलत्थल्लिय lit. to seize by the neck and drive out.

107. हिअ हिअअ Sk. हृदय heart. हिअ is an instance of Haplology see Ghatage, Gr. § 125. For ... see 35 above. उत्तमंग Sk. उत्तमाङ्ग head.

108. ... about ... of ... (camel) having consider ed ... thinking ... head ... Seeing the firm determination of ... Fate admits defeat ... shakes its head as much as to say No no! I cannot make him give up undertaking unfinished. सिग्य, शेष F.

110 तुंग, mountain

111 ववस, व्यवसो, to undertake रयण, रत्न, excellent (mostly at the end of compounds, रत्न has this sense)

112 समसीसी (*Deśī*) स्पर्धा, rivalry (पाइअसद्दमहण्णव) Sk समशीर्षिका, equality (Mon. Williams Sk Dic) धुव्व, pass of धुव् to wash फिट्ट, Sk. भ्रंश्, to disappear, vanish But *Chāyā*, फिट्टिहिइ = यास्यति

113 न समप्पइ is not finished or accomplished, Com न पूर्णीभवति विउण, दुउण, द्विगुण, double

114 फलसपत्तीए, फलसंपत्त्या or फलसंप्राप्त्या फल णयाइ, cf भवन्ति नम्रास्तरवः फलागमै This verse = गा स ३ ८२

115 Com. फले — अत्र फल कार्यनिष्पत्ति । लोके अन्यो य पादपो भवति स जातमात्रो दृश्यते वर्धमानश्च The good never boast of their plans, they are to be inferred from the results achieved.

116 विहल, विह्वल, distressed, agitated, or विफल, poor Com विफलजनदरिद्रजनसमुद्धरण वा विह्वलजनसमुद्धरण वा पज्जत्त, पर्याप्त, enough

117 आढत्त, begun, commenced तुंग (adj) lofty, elevated ववसाय, effort, resolution, business होहिंति, fut. 3rd plu of हो to be

118 महुमहण, god Visnu, who is so-called because he killed the demon Madhu नेय, न एव खीरहर, क्षीरगृह or क्षीरधर = क्षीरसमुद्र

119 आरंभ, with सुपुरिस, undertaking, with ॰तुरय, the Sun

Stanzas 120–125 described in a striking manner the utter helplessness of a man before the decrees of Fate

120 दिव्वायत्त, (दिव्व + आयत्त), आयत्त, depending on, resting with (with a noun in locative case) विहड, विघट् to be spoiled, to be ruined

121. सत्थं, शास्त्र, scripture. The meaning of the stanza seems to be that even when man undertakes to do a thing by strictly following the rules given in a manual or scientific text still some difficulties suddenly crop up which can neither be ignored or tolerated and the thing remains incomplete. Construe—[illegible] [illegible] etc. or [illegible] etc. as above. तर to be able

122. [illegible], [illegible], lit. with its face turned way from unfavourable [illegible], hole

123. [illegible], न [illegible], are not valued, become useless. [illegible], are separated [illegible], become disaffected, hate. [illegible], see 113 also

124 [illegible] (*Desi*), branch, cf Marathi, [illegible]

125 [illegible] pass of [illegible], to see. [illegible], नि + [illegible] fall down.

Stanzas 126–132 There is no difference in meaning between [illegible] in the [illegible] and [illegible] in the [illegible]. But these stanzas are given as separate section as the word [illegible] occurs in each of them.

12 [illegible] change of fate or fortune, [illegible] (denominative pass of [illegible], mouthful), is devoured. [illegible] Com [illegible] Com. further says [illegible] [illegible] (the moon—the reference is to the waning f the moon in the dark half of every month

127 [illegible] [illegible] lasting abiding.

12[illegible] [illegible] = [illegible] [illegible] prosperous [illegible], [illegible], [illegible] = [illegible] (causal p. p. p. of [illegible] to [illegible] be [illegible]. [illegible] is not recorded in [illegible] only

129 नलाडवट्टी, the flat surface of the forehead Cf लिखितमपि ललाटे प्रोज्झितुं क समर्थ । अग्रह = अन्नहा, अन्यथा, otherwise; अग्रहा कर, to change

130 फिर = किल पयाव प्रताप, valour विवरीय, विपरीत, adverse, unfavourable

131 वेण्णि, द्वौ हरह (*Apabhramśa*) gen. sing of हर, S'iva. महण, मथन, churning, a reference to समुद्रमन्थन विस, the deadly हालाहल, poison कण्ह = कृष्ण = विष्णु, as लक्ष्मी is the wife of विष्णु and not कृष्ण

132 लब्भइ irregular pass of लभ् to get

Stanzas **133–146** deal with the misery and humiliation of a poor person The good qualities of a poor person are not recognized as soon as he goes to others for begging, he is ignored by people and nobody respects him But poverty serves as a medicine to those who become haughty and puffed up due to wealth.

133 पवग्न resorting to धरिज्जसु, though the *Chāyā* (Cal edn) gives it as = ध्रियस्व, the pass sense may be not intended Subject of धरिज्जसु as of जणेसु is तुमं understood If the pass form is insisted upon, the correct one would be धरिज्जउ (Sk ध्रियताम् in our छाया) and not धरिज्जसु

134 कुलक्कम = कुलाचार, a duty or a custom peculiar to a family (पाइअ सद्दमहाण्णव) But here the meaning seems to be '(the respect shown to a person according to) the order or rank of a family', i e a man belonging to a higher or nobler family would receive the attention of the host first. But if such a person were to go as a beggar to a man he would ignore him and give attention to a rich person even though of a low birth

135 तिण, grass तूल, cotton Better read तिणतूला (abl. sing) in view of the *Chāyā* तृणकार्पासात्. दीन, दीन., a poor man.

Com. [illegible] (याचेन) न [illegible]. Cf. [illegible] । [illegible] ।। [illegible]

136 [illegible] turns round. A self-respecting man finds it extremely difficult to say to others, Please give me something.

137 [illegible], pass. of denom. [illegible] dark, are darkened. [illegible], [illegible] receiving. Com. [illegible] ([illegible]) [illegible] pres. 3rd per. plu. of [illegible] (a [illegible] formation fr [illegible] with [illegible]) being made white of things which was not white before. [illegible] [illegible] + [illegible] + [illegible] (difference)

138 [illegible] pass. pre. part. of [illegible], conceal. [illegible] guest [illegible] see 89 above.

139 [illegible] = [illegible]

140 [illegible], [illegible] learned person [illegible], honour ([illegible]) ([illegible]) honoured by the learned. [illegible] [illegible], learned, used of [illegible] Poverty personified, ironically. Com. explains the propriety of [illegible] thus [illegible] [illegible] [illegible] न [illegible] [illegible]. [illegible], [illegible], [illegible], possessed of self-respect. This verse = [illegible]

141 [illegible], [illegible] one possessing supernatural power (of becoming invisible), by means of charm incantation or magic ([illegible], [illegible]) and magic ointment ([illegible])

14[illegible] [illegible] gout or rheumatism in the form of wealth [illegible] (denominative pass. of [illegible], [illegible]) are made straight or erect

143 [illegible] [illegible] respect

144 [illegible] cave valley [illegible], hole, cavity [illegible], [illegible], manifest known.

[illegible] (by [illegible]), large quantity of water (with [illegible]); a multitude of foolish persons (with [illegible]), [illegible], good leaves (with the [illegible]) [illegible], highly ([illegible]) worthy persons, (with the [illegible]), [illegible], top, (with the [illegible]) the head (with the [illegible]) [illegible], enough, sufficient.

Stanzas 151 161 describe the plight of servants. The masters take pride in giving big donations to charitable institutions and funds, but when it comes to granting an increment in the salaries of their employees, they bring up all sorts of difficulties such as trade depression and high cost of production (cf. 154). Sometimes some servants get preferential treatment, while the others are completely neglected (cf 155). Some serve faithfully and modestly and expect their merit to be appreciated But often the crooked fellows secure favours and confidence of their masters and the just claims of the honest servants are ignored

151 [illegible], good conduct The second half of this stz is the same as that of stz. 722 of [illegible]

152 [illegible], old worn out [illegible] (adv) however but

153 [illegible] (*De*) [illegible], the maxim of the crow and the palm fruit [illegible] any unexpected and accidental occurrence. [illegible] the meaning of the simile is obscure to me The commentator makes no clear sense [illegible], [illegible] an ascetic [illegible] *Desi*, confusion (Ratnachandra Ardh. Dic)

154 [illegible], drawn in painting [illegible] (with [illegible]), fruit, shoot ([illegible]) charity liberality

155. The com explains the propriety of [illegible] by saying that it bears fruit once in hundred years

156 मग्गण, मार्गण, a suppliant सच्छह, similar सगसीरीं, see 112 above.

157 मुयम्मि, मृते, when it is dead वप्पहिय, चातक

158 भण्णइ, भण्यते, can be spoken पत्थणा, प्रार्थना, request

159 दसाणा, दशना, teeth Construe 2nd जे धवला ते पुण विहुरसहाया (devoid of help, helpless) बाहिर चेव (चिट्ठंति) Com अयमत्र भाव—मलिनचित्ता प्रभो अभ्यन्तरस्थिता विभवजातं भुञ्जते, ये पुन शुद्धस्वभावा ते बहि स्थिता एव केवल क्लेश अनुभवन्ति।

160 तवा (*Deśi*) a cow. Cf Marathi तांउ which is a name given to some cows पत्थल *Deśi*, strong सल्य, a particular corn मंजरी, sprout, shoot निप्पन्न, produced, Com सेवया पर्याप्तम्। अयं भाव—धेनुवृषभशाल्यादिषु विद्यमानेषु सेवया अलम्। कुणउ for कुणन्तु due to metre

161 There is a pun on the word छुहा in this stz छुहिय, (denom. p p fr छुहा, सुधा, chunam), white-washed. छुह-छुहिय (= छुहाछुहिय, क्षुधाक्षुधित) agitated or oppressed by hunger

Stanzas 162–178 bring out strikingly the extraordinary devotion to and great self-sacrifice for his master of a brave warrior He cheerfully lays down his life on the battle-field to secure victory for his master When he and his master fall down wounded on the battle-field, side by side, he even patiently puts up with the most excruciating pain caused by the biting of his intestines by a vulture, hoping that the wind from its wings may bring back to consciousness his master from his swoon.

162 पयस्स, *Chāyā* पयस (?) Take पयस्स as पदस्य and explain नेहस्स पयस्स को समत्थहिओ as what is stronger the affection (of the warrior) or (the strength of his) foot?

163 वलिय, surrounded साहण, army थक्कइ, तिष्ठति, stands firm (in the battle) सुहड, सुभट, a good warrior

164. वियलइ, विचलति or विलगति माण–मान is mas in Sanskrit It seems to have become neuter under the

of the preceding [illegible] [illegible], [illegible], is injured ([illegible]), is diminished ([illegible]) [illegible] supply [illegible]. [illegible], [illegible] a dream. [illegible] and multitude. [illegible], [illegible], lit. throbbing, enthusiasm.

165 [illegible], [illegible], strikes i. *fights with the enemy*

165 [illegible] (*Deś*) torn, split open, [illegible] ([illegible] + [illegible]): [illegible], collection of intestines

167 [illegible] [illegible] the head which (was cut by an enemy warrior and hence) was falling down. [illegible], [illegible], [illegible] [illegible] ([illegible]) (rushes at) each of the enemy soldiers.

168 [illegible] [illegible] overwhelmed with difficulties. [illegible] [illegible] [illegible] the chances of victory [illegible] for both the sides.

169 [illegible], [illegible], [illegible], pres. pass. part. of [illegible], being carried away [illegible], enemy [illegible], see 97 above, [illegible] [illegible] not done, not accomplished. Com. [illegible] [illegible]

170 [illegible] [illegible] family [illegible] troops [illegible] [illegible], facing.

171 [illegible] proudly [illegible], [illegible] to go, to move. [illegible] elephant

1[illegible] [illegible] temple (of an elephant). [illegible], demon sent by [illegible] to [illegible] This is [illegible] reference to Viṣṇu incarnat[illegible] of Viṣṇu

173 [illegible] [illegible], constantly moving [illegible] (pass. of [illegible] [illegible]) being fanned [illegible], [illegible] A certain warrior was mortally wounded by an elephant and dropped down dead [illegible] its tusks. He is here compared to [illegible] person who sleeps comfortably on an ivory couch after having done his duty. Com. [illegible] [illegible] [illegible] [illegible] [illegible]

174 गाढासण, sitting firmly or tightly This gives the reason why only the upper half fell down मंडलग्ग, a sword After कस्स वि supply सुहडस्स to make the sense clear

175 The description of a soldier on the battlefield His head was cut off, but his trunk danced on the field जीए सग्गे, जीवे स्वर्गे, when the life had been placed in (ठविअ) स्वर्गे i. e. when he was dead. Can जीय be जिय (जित, conquered, won)? The lengthening of जि in जिअ may be due to metre In this case ठविए would have to be construed only with रणंमि सीसे, ठविअ (p p p of causal of ठा, स्था) स्थापित, placed.

176 पडिच्छिरे, *Chāyā* प्रतीक्षणशीले, expecting. But it should be equal to प्रतीच्छनशीले which often received (garlands as token of favours), Cf. com (प्रतीच्छनशीले) अनवरतप्राप्तस्वामिप्रसादवृन्दाप्यायितशरीरे उत्तिण्णगरुयभार, उत्तीर्णगुरुभारे the heavy burden (गुरुभार) on the कबन्ध is the head, for being heavy with the weight of numerous favours received Or the burden may be actual Whenever the warrior came before his master with fresh victories, the master offered him big garlands, and the poor कबन्ध, the trunk, had to bear all the load of the flowers! Now that the head was cut off, the कबन्ध was freed once and for all of the burden and hence it danced in joy This is of course an उत्प्रेक्षा on the dancing of the कबन्ध due to the extraordinary vehemence with which the warrior was fighting.

177 गिद्ध + अंत + कड्ढण, pulling out of the intestines by a vulture साहिज्जइ (pass from सह), is borne, is tolerated पक्ख + अणिल, the wind due to the flapping of wings (पक्ख, पक्ष) of the vulture

178 सिवा a female jackal चुंबइ must be construed with वयण and also वच्छत्थल is the first line उर, उरस्, chest रुहिर, blood. कुंकुम, saffron

Stanzas 179–185 describe the behaviour of [illegible] i. e. an excellent bull.

179 [illegible]° Com. [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] yoke. [illegible] scar. [illegible] also [illegible], shoulder.

180 [illegible] ligament of joint [illegible], cultivator or farmer here it means cart-men. [illegible], a whip. [illegible], a blow

181 [illegible] breaks [illegible] [illegible] should be [illegible] [illegible] [illegible] in view of the Com. [illegible] [illegible] [illegible] [illegible], [illegible], goading words.

182 [illegible] *Des.* [illegible] sticking in, [illegible] nnd. Cf Marathi [illegible].

183 [illegible], [illegible], to yoke, [illegible], [illegible], is afflicted, pained [illegible] [illegible], Com. [illegible] (who is not yoked before) [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible] bundle, rein.

184 [illegible] [illegible], ploughman, agriculturist.

185 [illegible] [illegible] [illegible] [illegible] ([illegible] yoke) [illegible] [illegible] [illegible]

Stanzas 186–189 describe the Vindhya mountain only in so far as it is the home of the elephants.

186 [illegible] [illegible], disturbance caused by (the tossing up of earth) with tusks [illegible], [illegible], side or slope. [illegible] [illegible] *cutting or tearing up.*

187 [illegible] the river [illegible]. [illegible], [illegible], kind of tree (the elephants are very fond of it) [illegible] (denom. of [illegible], [illegible] dart arrow) rankles in the heart like dart Cf Marathi, [illegible]

188 [illegible] (denom pass. of [illegible], [illegible], honour) is honoured

189 [illegible], [illegible] wretched accursed.

Stanzas 190-199 describe the plight of the elephants when separated from the विन्ध्य and consequently from their mates and unable to get the leaves of the शल्लकी tree which they like so much

190 हल्लंत, shaking, getting loose in the socket पइ (Apabhraṁśa) = त्वया "According to Pischel § 421, we must write it with Ardhacandra"—Laber, Intro p. 10

191 सभर, स्मृ, to remember मुणाल, मृणाल, lotus-fibre.

192 चंदणपल्लव suggests that the elephant is from the मलय mountain which abounds in चन्दन मल्लिनाथ while commenting on the मेघदूत str 20 says that the विन्ध्य, the मलय, and the हिमालय are the homes of the elephant (हिमवद्विन्ध्यमलया गजानां प्रभवा) परिणम, change In view of this meaning of परिणम (which does not mean to offer or bring) and the *chāyā*, या यया etc ज should be जा पडिच्छ, to accept. Com चन्दनपल्लवान् परित्यज्य प्राप्तानि तृणानि भक्षय इत्यर्थे

193 झिज्ज, क्षी, to be emaciated, to grow lean

194 विसट्ठुल, विसष्ठुल, agitated

195 छुहाउलिय = छुहा + आउलिय भर, स्मृ, to remember हत्थे च्चिय विलीणो, remained only in the trunk, he could not eat it alone ०सुह should be ०मुह in view of the Com वल्लभा-करिणीमुखस्मरणत ।

196 झत्ति, quickly

197 पलित्त, प्रदीप्त, consumed by, burning with For the change of द to ल see Ghatge's Gr § 41 (ii) भज, break or destroy

198 निएइ, पश्यति, sees

199 ०करप्पिय० = ०कर + अप्पिय० offered with the trunk. किसिओ, कृश, lean, emaciated Com आत्मवल्लभाशुण्डार्पित-शल्लकीकवलभोजन स्मरत मरण सम्भवति, का कथा कार्श्यस्य ।

VAJJĀLAGGA

Index to First Lines

Bombay University Questions on the Vajjālagga.

B. A., 1946

[Stanzas 1-300 were prescribed]

1. Write critical notes on *any two* of the following (i) the structure and the title of the Vajjālagga. (ii) the chief characteristics of the language of the Vajjālagga. (iii) The nature of poetry according to the *Kavva-Vajjā*

2. Explain fully *any five* giving mythological allusions and poetic conventions if any —

   (१) एक्कं ढंकसि पयं (१७२)
   (२) दूरोणयऊसियस्स वि (३५)
   (३) विहिविहियं चिय लब्भइ (११२)
   (४) अज्ज कयत्थो दियहो (२०६)
   (५) वाणियय हत्थिदन्ता (२१३)
   (६) सच्चो छुहिओ बोदइ (१६१)

3. Translate into English *any five* —

   (१) कह कह वि रएइ (२२)
   (२) नहमंसभेयसमणो (५१)
   (३) हियए जाओ तत्थेव वड्ढिओ (११५)
   (४) भुंजंति फलाइं उयगा (१५९)
   (५) सो च्चिय सवडे (१८४)
   (६) अहिणववणउच्छलिया (२५९)

B. A., 1947

4. Discuss the authorship, date and style of the Vajjālagga

5. Explain fully the title 'Vajjālagga'

6. Write Critical Notes on *any two* of the following — (i) The nature of सुहड (१६२-१७४), हरिण (२१५-२१९) or हस (२५७-२६२)

(h) Some poetical conventions and mythological allusions in the Vajjālagga.

(m) Which form of Prakrit does the Vajjālagga represent? Discuss its nature briefly.

7 Translate into English *any five* verses :—

(१) [illegible] (४१)
(२) कि [illegible] ( )
(३) [illegible] न मिस [illegible] (२२५)
( ) [illegible] (२६)
(५) [illegible] (२२६)
(६) [illegible] (१०५)
( ) [illegible] (२६१)

Inter Arts, 1948

[Stanzas 1-200 were prescribed]

8 Explain fully *any five* of the following :—

(१) [illegible] ( )
( ) [illegible] (१००)
( ) [illegible] (३)
( ) [illegible] (१६१)
( ) [illegible] (१)
( ) [illegible] (१०९)

9 Recognize any [illegible] of the following forms :—
[illegible]

Additional
UNIVERSITY QUESTIONS
on
Vajjālagga (1–200)

I General Questions—

1. "The *Vajjālagga* is essentially a popular work and not a religious narrative" Discuss (B U., I A , 1948)
2. What according to the compiler is the significance of the *Title* ' Vajjālagga ' ? What other interpretations are put on it (B U , I A , 1948)
3. Discuss the authorship, date and style of Vajjālagga (B U , I A., 1949)
4. Write short notes on (a) Language of the Vajjālagga, (b) Structure and nature of the Vajjālagga (B U , I A., 1949)
5. Write fully on *any two* of the following —
   (a) The form and arrangement of the Vajjālagga , (b) The place of the Vajjālagga amongst Prakrit anthologies , (c) The metre of the Vajjālagga (B U , I A., 1950)
6. Write fully on *any two* of the following —
   (a) The author of the Vajjālagga, (b) The title Vajjālagga, (c) The language of the Vajjālagga. (B U , I A , 1951)
7. Write critically on (a) The date and metre of the Vajjālagga, (b) Comment on एयं वज्जालग्गं ठविएण जयवल्लहं नाम (B U , I. A , 1952)
8. Write critically on the following —
   (a) What is an anthology ? What is the place of the Vajjālagga amongst Prakrit anthologies? (b) Language, metre and Commentaries on the Vajjālagga. (B U , I. A , 1953)

II Textual Questions—

1. Write fully on the contents of the [illegible] and [illegible] (B. U. I. A., 1950)

2. Write short note on the nature of poetry according to [illegible] (B. U. I. A., 1949)

3. Write fully on the contents of [illegible] and [illegible] (B. U., I. A., 1951)

4. Write critically on the topics of (a) The 'Brave and 'Daring Courage' and (b) [illegible] and [illegible] (B. U. I. A., 1952)

5. ( ) What is an ideal friendship? Summarise [illegible] (b) What is the greatness of fate? What are the hardships of the poor? (B. U. I. A., 1953)

III Explanations—

1. Explain fully *any five* of the following:—
( ) [illegible] (V 8) (b) [illegible] (V 177) ( ) [illegible] (V 43) (d) [illegible] (V 161) ( ) [illegible] (V 51) (f) [illegible] (V 142) (B. U. I. A., 1948)

2. Explain fully *any five* —
(a) [illegible] (V 10) (b) [illegible] (V 24) ( ) [illegible] (V 52) (d) [illegible] (V 169) ( ) [illegible] (V 114) (f) [illegible] (V 4) (B. U. I. A., 1949)

3. Explain fully [illegible] *any five* —
( ) [illegible] (V 8) (b) [illegible] (V 27) ( ) [illegible] (V 53) (d) [illegible] (V 47) ( ) [illegible] (V 182) (f) [illegible] (V 129) (g) [illegible] (V 146) (B. U. I. A. 1950)

4 Explain fully translating where necessary *any five*

(a) सद्दावसद्दभीरु पए पए॰ (V 23) (b) पढिवज्जन्ति न सुयणा॰ (V 46) (c) नहमसमेयजणणो॰ (V 51) (d) पडिवण्ण दिणयरवासराण॰ (V 66) (e) तड्डियहारमवावडाण (V 119) (f) एक्क दतम्मि पय॰ (V 172) (g) गरुयछुहाउलियस्स य॰ (V 195) (B U, I. A, 1951)

5 Explain fully *any five* —

(a) गाहे भज्जिहिसि तुम॰ (V 16) (b) दढरोसकलुसियस्स वि॰ (V 35) (c) मा वच्चह वीसंभ॰ (V 61) (d) पक्खाणिलेण पहुणो॰ (V 177) (e) करिणिकरप्पिय॰ (V 199) (f) चंदण तरुव्व (V 48) (g) कह कह वि रएइ (V 22) (h) वरि-सिहिसि तुम (V 157) (B U, I. A., 1952)

6 Translate and explain fully *any five* —

(a) मम्मणुवयण॰ (V 1) (b) सद्दपलोट्ट दोसेहिं (V 24) (c) पराविवरलद्धलक्खे॰ (V 57) (d) न महुमहणस्स वच्छे॰ (V 118) (e) किसिणिज्जति लयता (V 137) (f) चलचमर-कण्णचालिर॰ (V 173) (g) किं करइ कुरंगी (V 200) (B U, I. A, 1953)

IV Grammatical—

1 Recognize *any four* —

अंती, पढेयव्व, हरइ, धवलिज्जइ, घेत्तूण (B U, I A., 1948)

2 Recognize the following—

सलहिज्जइ, आवडए, अवहरियव्वा, ओइण्णो (B U, I A., 1949)

3 Recognize *any five*—

चत्तारि, गोरविज्जति, खिज्जसु, भरंतस्स, होहिंति, अणायमाणस्स, मुयम्मि, समुव्वहउ (B U, I. A, 1950)

4 Recognize the following—

वोच्छ, सिक्खिज्जति, मइलिज्जंत, माविज्ज (B U., I. A., 1951)

5. Recognise the following—

[illegible] [illegible], [illegible] [illegible], [illegible] (B U., I.A., 1952)

6 Recognise the following—

[illegible], [illegible] [illegible], [illegible], [illegible] (B. U I. A., 1953)

7 Write short notes on—

[illegible] [illegible] [illegible] [illegible], [illegible] [illegible] (B. U., I A., 1952)

Questions Set at the Inter Arts Examinations of the University of Poona.

1 Explain fully *any five* of the following :—

(1) [illegible] [illegible] [illegible] (v 8), (2) [illegible] [illegible] (1), (3) [illegible] [illegible] [illegible] (v 43) (4) [illegible] [illegible] [illegible] (16+) (5) [illegible] (51) (6) [illegible] [illegible] [illegible] (v 142) (Poona Uni. I. A 1948)

2. Recognise *any four* of the following forms —

[illegible] [illegible], [illegible], [illegible], [illegible] (Poona Uni. I. A. 1948)

3 *Vajjalagga* is essentially popular work and not religious narrative Discuss. (Poona Uni., I. A., 1948)

4 What according to the compiler is the significance of the title *Vajjalagga* What other interpretations are put on it ? (Poona Uni I. A. 1948)

5 Translate into English *any three* of the following, adding explanatory notes whenever necessary —

पइ पइ वि एए पय (v 22), अग्घमत्थमंतताण (v 58), छिप्पिणिज्जति स्यंना (v 137), दिट्ठे जइ निवड (v 150), एयं देणमि पय (v 172) (Poona Uni , I A , 1949)

6 Explain fully *any three* of the following with reference to the context —

(1) राहुमुहम्मि वि ससिणो किरणा अमयं चिय मुयंति, (2) अहियाएइ मिरेंतं आवइ आवडए पउम, (3) ववसायसायरे सुपुरिसाण लच्छी फुड वसइ, (4) थाएण किं न नीय अप्पाण पत्थणभएण, (5) सुणिच्चरिय दुग्गयस्सेवयाण धम्मो परं नत्थि (Poona Uni., I. A , 1949)

7 Recognize *any four* of the following —

वोच्छं, आसासइ, मइलिज्जतो, नज्जति, सच्चीकरेहि, निव्विसिऊण, अत्थमिओ, रहुत्त. (Poona Uni , I. A., 1949)

8 Write critical notes on *any two* of the following

(1) The title, date and authorship of the *Vajjālagga*, (2) Mythological allusions in the *Vajjālagga*, (3) Characteristics of a brave warrior *or* a wicked person. (Poona Uni., I. A , 1949)

9 Write critical notes on *any two* —

(1) Characteristics of a true friend *or* a devoted servant, (2) Anthological literature in Sanskrit and Prakrit, (3) Poetical conventions in the *Vajjālagga* (Poona Uni , I. A , 1950)

10. Translate into English *any three* of the following, adding explanatory notes where necessary —

(1) [illegible] (v 19), (2) [illegible] (v 42) (3) [illegible] (v 5), (4) [illegible] (v 10) (5) [illegible] (v 180) (Poona Uni. I. A., 1950)

11. Explain fully *any three* of the following —

(1) [illegible] (2) [illegible], (3) [illegible], (4) [illegible] (5) [illegible] (Poona Uni. I. A. 1950)

12. Recognise the following —

[illegible] (Poona Uni., I. A., 1950)